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of the **West.**

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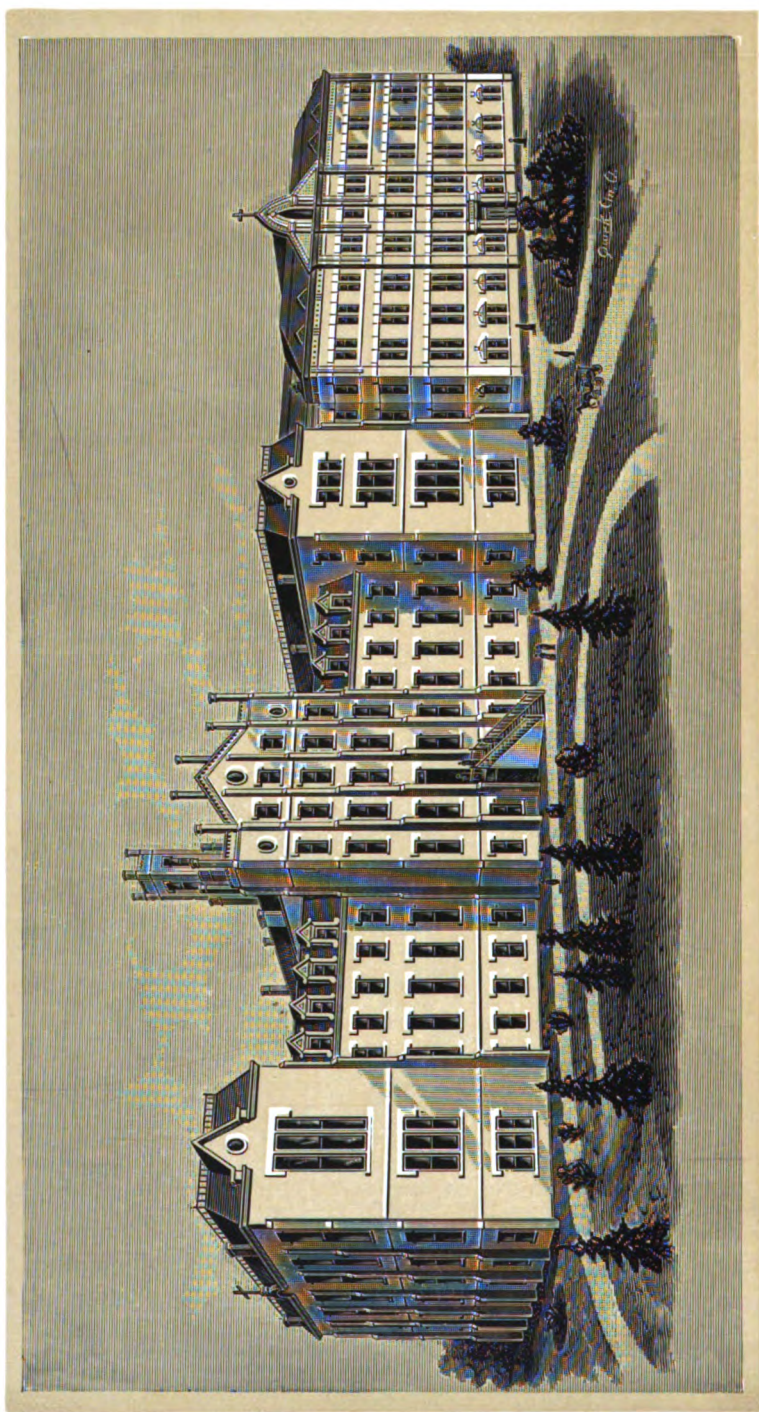
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MT. ST. MARY'S SEMINARY OF THE WEST.

History

Wm. A. Murray's Seminary

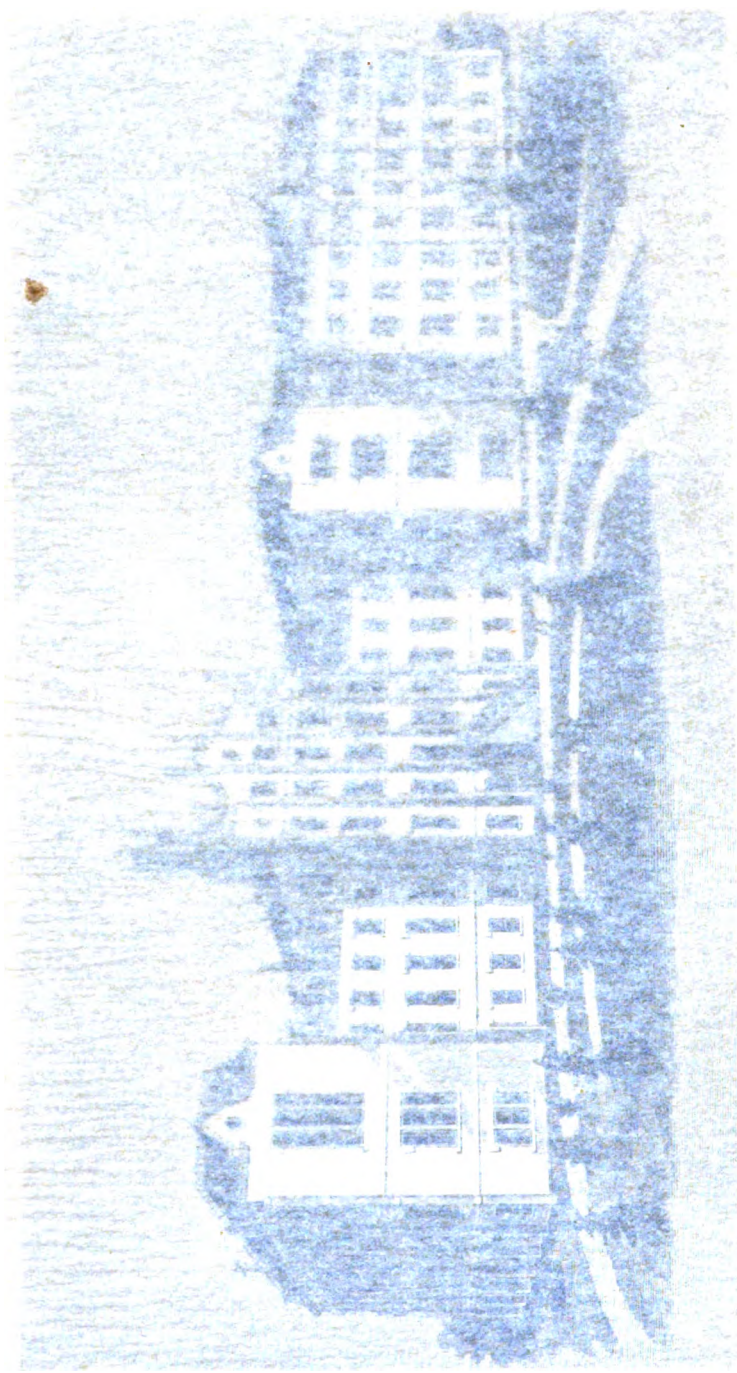
OF THE

West,

Cincinnati, Ohio.

18

MICHAEL J. KELLY AND JAMES M. KILGON.



MT. ST. MARY'S WEST.

History

OF

Mt. St. Mary's Seminary

OF THE

West,

Cincinnati, Ohio,

BY

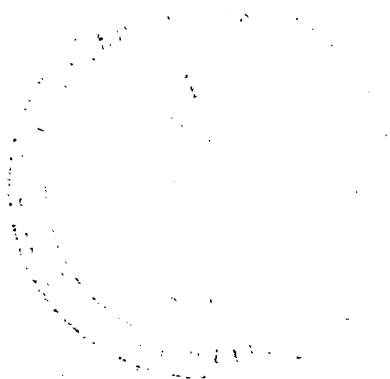
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TO THE MEMORY OF
MOST REVEREND JOHN BAPTIST PURCELL, D.D.,
THE FOUNDER OF
MOUNT ST. MARY'S OF THE WEST,
WHOSE SANCTITY, LEARNING AND APOSTOLIC ZEAL
WERE THE FOUNDATION FROM WHICH THE
INSTITUTION SPRUNG, THE SPIRIT WHICH GAVE IT LIFE,
AND THE NOURISHMENT WHICH BROUGHT IT
TO PERFECTION;
TO MOST REVEREND WILLIAM HENRY ELDER, D.D.,
THE FATHER AND SUPPORTER OF THE
SEMINARY IN ITS NEW LIFE;
TO RIGHT REV. THOMAS S. BYRNE, D.D.,
BISHOP OF NASHVILLE,
THE GREATER PART OF WHOSE SACERDOTAL LIFE HAS
BREN GENEROUSLY AND USEFULLY SPENT
WITHIN HER WALLS,
AND WHO SUGGESTED AND INSPIRED THE PRESENT WORK;
TO THE DEVOTED PROFESSORS WHO SACRIFICED ALL TO
MAKE HER WORTHY OF HER HIGH VOCATION;
TO THE ALUMNI THROUGHOUT THE
UNITED STATES,
WORTHY OF THEIR PROFESSORS AND OF THEIR
ALMA MATER,
THIS HISTORY IS HUMBLY AND AFFECTIONATELY
DEDICATED.

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PREFACE

NO apology is needed for the following pages. We know and regret the lack of completeness which they will present to the old students of the Seminary. To those, however, who will not temper their criticism with mercy, we would beg leave to remark, that when the idea of this work first originated, there were very few sources from which to draw accurate information. Like men in a dark room we were sure of the existence of surrounding objects, sure that there was a rich fund of history if it could only be opened up. But this precisely constituted the difficulty. There were no records, no authentic documents of any kind, few who knew anything at all of the first years of the Seminary. Moreover, we would ask the captious to remember that the following pages were gathered together during the hours which were left after attending the daily classes.

The Ursuline Sisters of St. Martin's, Brown County, placed at our disposal their complete files of the *Catholic Telegraph* from 1831 to the present. The Very Rev. Rector of Mount St. Mary's, Thomas S. Byrne, D.D., kindly gave us permission to consult his library. In this we found a complete set of the *Catholic Almanac*. To these two sources of information, and to the kindness with which they were confided to us, is due in the main, whatever completeness the work may possess.

There were many points, however, which the *Telegraph* and the *Almanac* did not touch, and we were compelled to fall back on the reminiscences of the older students. Many responded kindly to our requests for information, and we acknowledge most gratefully our obligations to the Rt. Rev. Edward Fitzgerald, D.D., of Little Rock; Rev. M. J. Ahern, Rev. David O'Meara, Very Rev. James McGill, C.M., and Rev. A. B. Langlois for many points of interest, which, but for their kindness, we could never have obtained.

The photographs were gathered, we may say, from all quarters of the United States, after much trouble and expense. Many whose features were almost forgotten, and whose names were beginning to sound strange and unusual have been enrolled in the History, the subject matter of which they did so much to make. We wish to express our cordial thanks to Rt. Rev. Jeremiah O'Sullivan, D.D., of Mobile; to Very Rev. J. B. Murray, of Cincinnati, and to the Ursuline Sisters of St. Martin's, Brown County, Ohio, for photographs which those who knew the originals tell us, faithfully recall many faces once the pride and happiness of the Seminary.

We also offer our sincerest thanks to all who have assisted us financially, and especially to Rt. Rev. A. Durier, D.D., Rev. E. Sele, D.D., Rev. James Burns, Rev. J. M. Denning, Rev. P. McCarron, Rev. Chas. S. Kemper, D.D., Rev. T. J. McLeigh, Rev. John Schoenhoeft, D.D., Rev. James E. Hogan, Rev. E. L. Bachman, Rev. T. Keany and Rev. M. Dalton.

With these heartfelt acknowledgments, and the hope that all will suspend their judgment until the obstacles which beset us have been fully considered, we cheerfully submit the History to our readers.

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" Oh! that the many rustling leaves
Which round our home the summer weaves;
Oh! that the streams, in whose glad voice,
Our own familiar paths rejoice;
Might whisper through the starry sky,
To tell where those blest slumberers lie!
Would not our inmost hearts be stilled,
With knowledge of their presence filled,
And by its breathings, taught to prize
The meekness of self-sacrifice?
But the old woods and sounding waves
Are silent of those hidden graves.
Yet what if no light foot-steps there
In pilgrim love and awe repair:—
So let it be! Like him whose clay
Deep buried by his Maker, lay,
They sleep in secret, but their sod,
Unknown to man, is marked of God."

INTRODUCTION.

A TRAVELER standing on the Ohio side of the Southern Railroad bridge, in the western part of Cincinnati, may see, if he looks to the north-west, a medieval pile, springing from the forest of elms which fringes the hills surrounding the Queen City. One acquainted with the surroundings would inform him that the fortlesque structure, so distinctly silhouetted on the clear western sky, was the "Seminary." A clergyman more familiar with the building in view, would tell him that the structure was "Mount St. Mary's Seminary of the West."

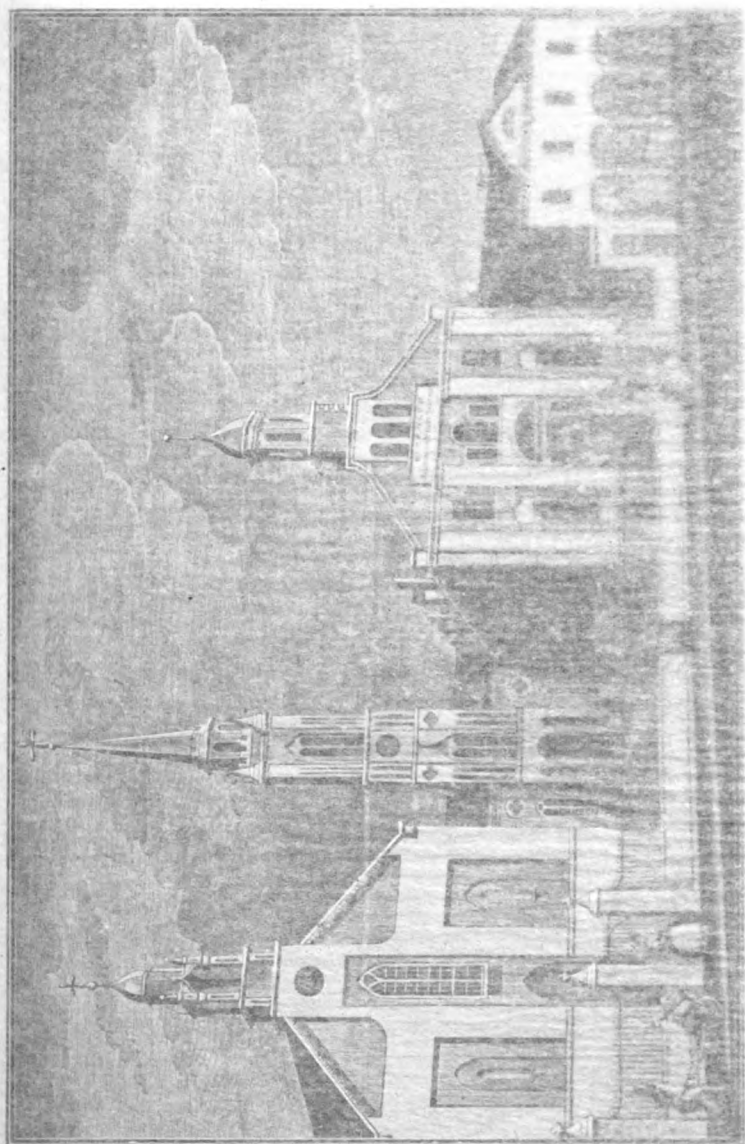
It is, indeed, a well-known land mark, and its existence spans the most glorious epoch in the history of the city. Almost fifty years have passed since it was founded, and many of its sons and best friends have been carried along the pike to the adjacent cemetery; but the venerable gray building, partly wrapped in its ivy mantle, still mounts faithful guard over the Queen City; and as the vine has slowly mounted its rugged sides, the memory of the Seminary has twined itself around the hearts of the people. It has seen the rise and spread, the growth and development of Cincinnati; and now, as it nears the completion of its first half century, it begins to manifest a venerable dignity. Just as a man, whose life has been varied by lights and shadows, shows the results in his countenance, so too, the exterior of the Seminary indicates that there is something connected with it beyond the mere routine of class days and vacation.

This history may seem to some devoid of interest, it certainly will present little calculated to elicit strong emotion; but it should be borne in mind, that it presents many sides, which if not productive of the highest enthusiasm, will at least furnish the grounds for a beneficial retrospect of the deeds and aspirations of those noble heroes who have preceded us. "The grandest institution of learning," says Gilmary Shea, "whether imposing by its noble architecture, venerable

by age, or alive with the memory of profound scholars and pupils, trained to become famous in all the walks of life, and in every department; even such an institution may seem to some to give but a meagre theme for the historian. But this would be to take an ignoble view. The history of education, and of men and institutions, that age after age have been devoted to training the intellect, and forming the character of the young to future usefulness, is, in no small degree, the real key to understand the mental and moral progress of an age and country. To these men and institutions, countries owe noble reforms accomplished; their fall has opened the way to national degradation, and years of anarchy, revolution and misery."

Consider for a moment that we owe to such an institution, many, if not all the advantages we now possess, and the charge of barrenness immediately vanishes. Where would be our schools, our asylums, our protectories, and our magnificent churches if such an institution had not existed? Who brought the standard of the cross to the log hamlets of our forefathers? Who ministered to them with more than a parent's care? Who was it that smoothed their pillows, and robbed death of its sting by the sweet consolations of our holy religion? Truly it was the saintly priests; and if we owe them a deep debt of gratitude for all their work, then certainly our tenderest feelings must extend to the institution which educated them, to the walls which sheltered them, when in their young manhood they were preparing for their future labors; and to the good and noble professors, who sacrificed their all to communicate their knowledge to the young.

The present glorious status of Catholicity in the Diocese of Cincinnati, and in many other dioceses of the north, west and south, is due to the labors of the brave and zealous priests who have gone forth from Mount St. Mary's Seminary during the past. They left all to pursue their studies beneath her roof, and when their happy day of ordination arrived, they left her, with happy memories, to take up the cross and follow the Master. They worked with a will; they have left us an inheritance, priceless beyond the wealth of worlds, they have left us the faith. We may not forget them, and it shall be our endeavor to gather from the scanty and scattered records of the past, an account of at least the principal sons of Mount St. Mary's of the West.

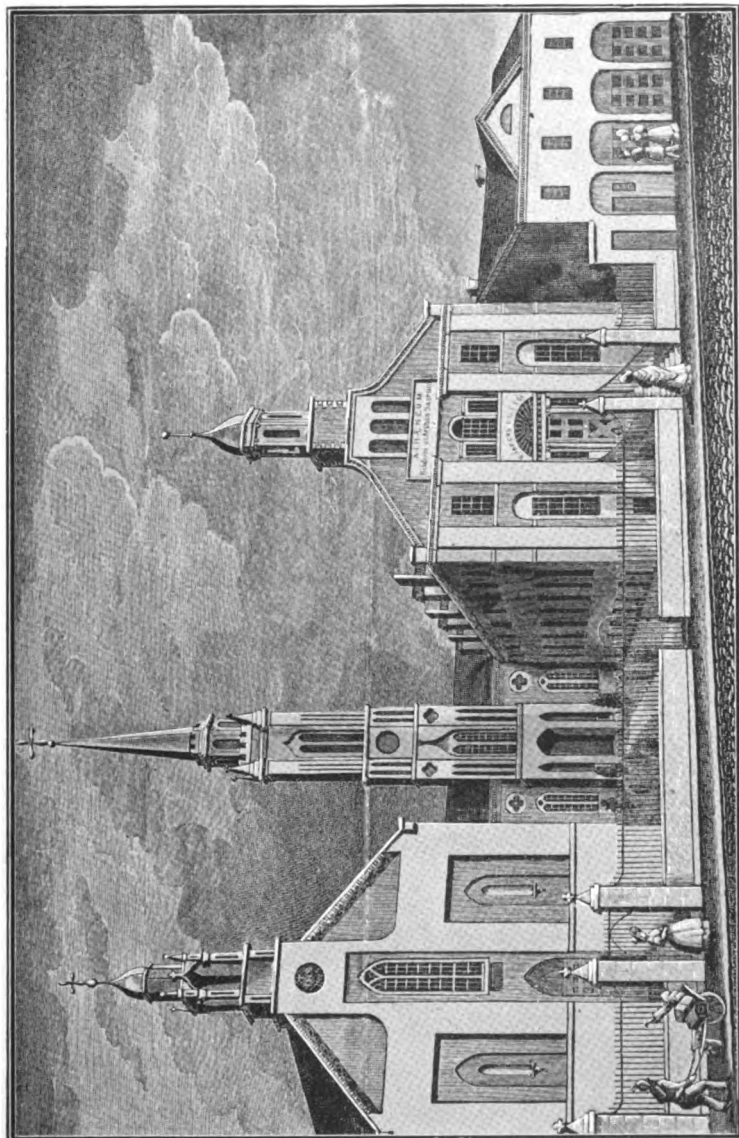


1794-1800

Philadelphia, Pa.

Old St. Peter's Church

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ATHENÆUM.

EPISCOPAL RESIDENCE.

OLD ST. PETER'S CATHEDRAL.

CHAPTER I.

ST. FRANCIS XAVIER DIOCESAN SEMINARY.

1833—1839.

BISHOP FENWICK, the first Bishop of Cincinnati, passed to his reward on the 26th of September, 1832. The Catholics of Ohio, when he began his labors among them, were scattered through the woods and farm lands of the country, without school, church or priest. As a result of his zealous ministry, he left them twenty churches and thirty priests.

He was succeeded on the 13th of October, 1833, by Rt. Rev. J. B. Purcell, D.D. The Diocese of Cincinnati at the time of this remarkable prelate's accession, required the most devoted care. Flocks were springing up on all sides, for the East had already begun to send her thousands to people the vast and fertile valley of the Ohio. The increase of priests, however, by no means kept pace with the increase of population. It became an imperative duty, therefore, to provide pastors for the rising congregations. Bishop Purcell, fully recognizing the gravity of the situation, saw that its solution was to be found in the erection of a Diocesan Seminary, in which to foster the vocations and train the intellects of young aspirants for the priesthood. "To discharge worthily and well," he said, "functions so sublime, that the angels themselves were not reputed worthy of them, or entrusted with them, requires no ordinary preparation. And where, except in ecclesiastical seminaries can this training be had?" One of the first objects, consequently, which attracted his attention, was the erection of an educational institution for young men desiring to study for the priesthood. He gave new energy to the many works commenced by Bishop Fenwick; and soon after his arrival in his new see, started the

old Athenaeum, founded by Bishop Fenwick and Dr. Rese in 1831, on its career of prosperity.

The primary object of this famous old place was the education of the youth of the Diocese; but the labors of the eminent men who presided over it, extended also, at the suggestion of the Ordinary, to the preparation of candidates for the priesthood.

The ecclesiastical students assisted in teaching the minor classes, and occupied their free time in the study of Philosophy and Theology. Such was the modest beginning of the Diocesan Seminary of Cincinnati.

The first President of the Athenaeum, and the first Director of the Seminarists, was Rev. James J. Mullon. He began his active life as a seaman on board a United States war-ship. Feeling himself called to a higher life, he abandoned the sea, and became a school-master in Frederick County, Md. Looking still higher, he entered Mount St. Mary's, Emmitsburg, to study for the priesthood. Success finally crowned his zealous efforts, and he was ordained by Bishop Fenwick for Cincinnati, becoming one of Ohio's earliest pioneer clergy. In 1831 he founded the *Catholic Telegraph*, and in 1834 left Cincinnati, to assume the Pastorship of St. Patrick's Church, New Orleans. He died in the year 1866, at the age of seventy-five.

After the departure of Father Mullon, in 1834, the Bishop himself became President, and on March 16th of the same year, conferred priesthood on Henry Damien Juncker, a student of the Seminary. This young man had the honor of being the first priest ordained by Bishop Purcell, and afterwards became the first Bishop of Alton.

Bishop Purcell was succeeded in the Presidency by Rev. Father Jamison, who, in consort with his Ordinary, organized in 1837, the Seminary Fund Association. The object of this society was to obtain the funds necessary for the rearing up of a pious, efficient and enlightened clergy for the Diocese, and the support of an ecclesiastical institution for their education. This was in strict accordance with the legislation of the Council of Trent, which had made it obligatory on all prelates, to establish in their respective dioceses, seminaries, in which pious youths might be trained in sacred learning, in christian virtues and ecclesiastical perfection. To the same end, the two Synods of the American Hierarchy had recommended the endowment and maintenance of such houses of education to the Catholics of the

United States. The supply of priests was far short of the demands, and though our holy religion was progressing rapidly, new congregations being formed, converts being made, and new churches being erected; in a word, while the fields were every day whitening with the harvest, it was a source of the keenest regret, that the dearth of laborers was so great, that not only retired villages, but large and populous towns were often destitute of pastoral care for months, and even years.

On July 28, 1836, two young students of the Seminary, Mr. James McCallion and Mr. William Monfort, departed for Rome to prosecute their studies. The Bishop accompanied them as far as Wheeling, and then bade them God speed on their long journey.

On December 16th of the same year, Bishop Purcell conferred the Order of Subdeacon on Messrs. Basil Shorb, James McCaffry, and Michael McGann; and on the following day raised Rev. Mr. Shorb to the office of Deacon.

After the resignation of Father Jamison, the Seminary was placed under the care of Rev. Father Stokes, an eloquent preacher and theologian. During his incumbency, orders were conferred on several of the Seminarists. Owing, however, to the repairs going on at the Cathedral, the ordinations were held at the church of the Holy Trinity. In May, 1837, Rev. Mr. McGann was made Deacon, the four Minor Orders were conferred on Edward Purcell, and William Murphy received Tonsure.

On the 20th of November in the same year, Joseph McNamee received Tonsure, in St. Peter's Cathedral. The Tonsure and four Minor Orders were conferred on Michael McAleer, and the four Minor Orders on William Murphy and William P. Murphy. On Thursday, the 21st, these gentlemen received Subdeaconship, and on the following day, Rev. Mr. McAleer was made Deacon. On Thursday, J. M. Young, afterwards Bishop of Erie, received the Order of the Diaconate, and Rev. Michael McGann and Rev. M. McAleer were ordained Priests.

Father Stokes and his Seminarists attended the Diocesan Synod of November, 1837. It was opened on Sunday morning after a solemn Mass of the Holy Ghost. The Bishop officiated, attended by the Very Rev. S. T. Badin, as Assistant; Rev. H. D. Juncker and Rev. Mr. Kuhr, as Deacon and Subdeacon of Office; Rev. Messrs. O'Dwyer

and Conlon, as Deacon and Subdeacon of Honor. The sermon which was argumentative and very eloquent, was preached by Rev. Father Stokes from the first words of the Epistle to the Hebrews. It was a clear, well connected, and impressive demonstration of the Infallibility of the Church; and a lucid exposition of the object and utility of General and Particular Councils and Diocesan Synods. It occupied nearly an hour in delivery, and was listened to by a very large audience with the profoundest attention.

On the 9th of April, 1839, Rev. William P. Murphy and Rev. Joseph McNamee, were ordained Priests in St. Peter's Cathedral. The officiating Bishop was the venerable and worthy Coadjutor Bishop of Bardstown, Dr. Chabrat. The truly venerable and Protopriest of the United States, Stephen T. Badin, still fresh and vigorous under a weight of more than forty years' missionary labor in the Ohio Valley, assisted as Archdeacon.

But amid this happy and cheerful account of our earliest ordinations, there arises a sad and mournful note, the death of one of the young ordinands, William Murphy. He was a native of Kilmallock County, Ireland, and consigned his pure spirit into the hands of his beloved Master on the 10th of May, 1839. "His virtues, pure and disinterested, his modest and amiable manners, his whole life gave promise that he would soon become an ornament to the holy ministry, and an efficient instrument in the hands of Providence to extend the blessings of true religion in the land where the Harvest is great and the laborers few. He was about to be raised to the priesthood, and had actually commenced his retreat for Holy Orders. But his Divine Master thought fit to dispose of him otherwise, and to call him away to an early crown, leaving us only the recollection of his virtues and edifying death. His remains were conveyed to the Cathedral, and a solemn Mass for his repose was chanted by the Superior of the Seminary, attended by the Clergy of the city, and the Seminarists, his former associates." His remains were then conveyed to their last resting place accompanied by nine priests, his fellow students and several sorrowing and mourning friends, where they were buried amid the tears and sighs of his clerical superiors and associates. The following poem, presumably by one of his young friends, appeared in the *Telegraph* of the time:

Haste, brother! wing thy upward way
 To mansions robed in light,
 Thy Savior's voice bids thee prepare
 For thy celestial flight!
 No more shall sickness waste thy form,
 Or sorrow dim thine eye,
 Immortal youth and health are thine,
 For all eternity.

Haste, brother! He Who died for thee,
 Now calls thee to His throne;
 A crown for thee He has prepared,
 And an eternal home.
 To Him thine every thought aspired,
 His ways thou always trod.
 Thy race is o'er, thy battle's won,
 "Prepare to meet thy God."

Haste, brother! She, the Queen of Heaven,
 With joy has heard thy prayer,
 Which thou so oft in secret breathed
 In her maternal ear.
 That at the awful hour of death
 Thou wouldst protection find
 In Mary, Mother of thy God,
 And Refuge of mankind.

Haste, brother! angels wait for thee,
 To usher in thy soul,
 Where everlasting happiness
 And love without control,
 Reign thro' the ethereal vaults of heav'n,
 Bind every soul to One,
 Whose praises cherubs chant on high
 In an eternal song.

Haste, brother! ere a stain of guilt
 Can tinge thy spotless heart.
 Thy hour is come! death hovers nigh,
 The ties of earth to part.
 Religion cheers thy latest breath,
 Faith leads thee to the goal,
 Hope whispers peace, to soothe thy woes,
 And love inflames thy soul.

Haste, brother! leave this "vale of tears,"
 Unworthy of a sigh,

Are all its pomp, its wealth, its pride,
And fleeting vanity.
Go seek thy home, midst kindred souls,
Unite with them to sing,
The praises of the eternal God
And Heaven's anointed King.

Bishop Purcell was now thoroughly convinced of the necessity of a larger and more complete Seminary for the students. In consequence of this he established an institution distinct from the Athenaeum, remaining, however, in the same building. This was called the Diocesan Seminary of St. Francis Xavier. The good Bishop tended this young plant with the utmost care, lavishing on it his little wealth, and what was of greater value, his time. The small Chapel of the Seminary, already began to enjoy some of the magnanimous charity which in after years brought such blessings to Mt. St. Mary's. The greatest treasure of art perhaps, in the West at that time, was the painting of St. Peter in Chains, bequeathed to the Diocese by Bishop Fenwick, to whom it had been presented by Cardinal Fesch, uncle of the first Napoleon. This painting, supposed to be an original Murillo, is suspended at present over the main altar of the Cincinnati Cathedral. Bishop Purcell presented it to the little Chapel of his Seminary, and it occupied a prominent position over the main altar, being of greater value perhaps, than the entire building which sheltered it.

Cincinnati, in 1839, was making the first of those giant strides, which have since placed her among the first cities of the Union. The consequent rush and turmoil of the city life, and the desires of the Bishop to found and to foster a large and permanent dwelling for his students, impelled him to remove the Seminary to the retirement of the country. This change was decided on and effected in 1839, the Seminary being transferred to Brown County, Ohio.



RT. REV. H. D. JUNCKER, D.D.

RESEARCH DESIGN AND METHODS

^aP₀, P₁, P₂, P₃, P₄, P₅, P₆, P₇, P₈, P₉.

REVEREND HENRY D. JENCKES was born in New York, and was a member of the New York Legislature. His early life was spent in the study of law, and he held a high position in the legal profession. His subsequent labors in Africa have been of the most noteworthy. They consist of the organization and the carrying out of the mission of the American Colonization Society, and the carrying out of the mission of the United States to be the slave trade.

True to the call of science, he embarked, after a brief career in a selling business and an equally peripatetic career as a clerk, on a study of the history of the United States, which he followed up by a study of the "Western World," notably attended to in an open and public manner his zoological studies.

The Federal Seminary of Cincinnati was in the room. However, Henry Jackson entered with a third and somewhat different finding, mastered a score of the various things to enable him to seek out the adulterers. He was called on Sunday, 17th 6m of March 1871, being the first of the year, in the Presbytery by Bishop Doane.

After his ordination he was given charge of the Protestant German church of Cincinnati. The summer of 1857, when he was transferred to St. Johns, Cincinnati, he afterwards assumed the pastorate of Christ Church, a Unitarian settlement of Cincinnati, Ohio, and the second Pennsylvania. In 1861 he was transferred to New Bedford. He has ministered in this city to the churches of Unitarians of Belknap Street, W. and C. and to the churches

and left only to the operators work until:

J. C. NORKER, D.D.

RT. REV. HENRY DAMIEN JUNCKER, D.D.,

First Bishop of Alton.

RT. REV. HENRY D. JUNCKER was born on August 22, 1809, at Fonetrange, diocese of Nancy, in the French Province of Lorraine. His early life was spent amid the Catholic surroundings of home, where he imbibed that zealous, apostolic spirit which so characterized his subsequent labors in America. Having readily grasped all the knowledge the village school was capable of imparting, he obeyed the call of God, which indicated to him that the missions of the United States were to be the scenes of his future efforts.

True to the call of grace, he embarked. After a long and perilous voyage in a sailing vessel, and an equally perilous journey overland, he arrived at Cincinnati. Bishop Purcell, struck by the disinterested piety which moved such a young and promising man to seek a priestly life in the "Western Wilds," readily afforded him an opportunity of prosecuting his theological studies.

The Diocesan Seminary of Cincinnati, was, at the time, in the embryo. However, Henry Juncker entered with a mind and heart superior to all difficulties. Having mastered a sufficient knowledge of theology to enable him to work on the missions, he was ordained on Passion Sunday, the 16th of March, 1834, being the first young man raised to the Priesthood by Bishop Purcell.

Soon after his ordination he was given charge of Holy Trinity Church, the first German church of Cincinnati. He remained pastor here until 1837, when he was transferred to St. John's Church, Canton, Ohio. He afterwards assumed the pastorship of Chillicothe; attending also the scattered settlements of Circleville, Piketown, Delaware, Columbus and Portsmouth. In 1844 he was transferred to Emmanuel Church, Dayton. He also ministered at this time to the spiritual wants of the Catholics of Bellefontaine, West Liberty, Xenia, Lebanon and Springfield.

He labored faithfully in this onerous work until 1857.

In 1854 the diocese of Chicago was divided, and a new see was erected at Quincy. The clergyman nominated to the new Bishopric declined the mitre, and the see of Quincy was administered temporarily by Bishop O'Regan.

On the 9th of January, 1858, the see was transferred to Alton, retaining, however, the original limits.

Father Juncker, so well recommended by his zealous work in Ohio, was at once named to fill the vacancy; Rome ratified the choice, and Father Juncker was consecrated Bishop on Passion Sunday, April 26, 1857.

On the same day Bishop Wood, of Philadelphia, received consecration from the hands of his beloved friend, Archbishop Purcell. The solemn ceremony of the consecration of these two zealous priests of Cincinnati took place in the Cathedral on Sunday morning. Many ecclesiastics whose names are prominent in the history of Catholicity in America, were present on the occasion. Dr. Juncker was assisted by Bishop Henni, of Milwaukee, and Bishop Young, of Erie. Bishop Neumann, of Philadelphia, and Bishop Whelan, of Wheeling, assisted Dr. Wood.

Prominent among the other prelates were Bishops Spalding, of Louisville; Rappe, of Cleveland, and Carrell, of Covington; Rev. S. H. Rosecrans, afterwards Bishop of Columbus, was Chaplain to Bishop Wood.

Among the clergymen were Very Rev. E. T. Collins, Vicar-General; Rev. John Quinlan, President of Mount St. Mary's Seminary and afterwards Bishop of Mobile; Rev. T. J. Coppinger; Rev. B. J. Spalding, Vicar-General of Louisville; Rev. William O'Hara and Rev. David Whelan, of the Seminary, were Masters of Ceremonies.

The consecration sermon was preached by Very Rev. Edward Purcell, Vicar-General. In the evening the Rt. Rev. M. J. Spalding preached on the dignities and duties of the episcopal office.

Bishop Juncker, before his departure, was entertained in the basement of the Cathedral by the German Catholics. There was an address and response. Many elaborate gifts were presented to the new Bishop in token of the esteem in which they held his services amongst them.

On Monday the newly consecrated prelates, with the Archbishop, Bishops and clergy, visited the College and Seminary, where they were

entertained by the students and faculty. After a short stay, all the prelates paid a visit to one of the noble founders of the Seminary, Patrick Considine, whose greatest delight was to dispense hospitality to the clergy.

Bishop Juncker now proceeded to Alton where he busied himself in organizing the new diocese. On his arrival there were but twelve priests; in the following year he obtained twenty-four more, and erected eight new churches.

Being now fully acquainted with his diocese, its wants and resources, he set out for Europe in search of aid. He spent some time in his native town and procured the services of some missionaries at Paderborn and Nancy.

He returned in 1859, and the results of his journey are best told in his own words, addressed to his flock soon after his arrival:

“When Divine Providence, notwithstanding our unworthiness, called us among you two years ago, we found indeed, very few laborers in this new portion of the vineyard of the Lord; and a far greater number of abandoned congregations and scattered Catholics than was ever anticipated. Continual calls for pastors were made on us, by delegations and by letters, by which their most deplorable conditions were made known to us. Those of the few large congregations, who have always enjoyed the consolations of religion, who have never experienced the cruel agony caused by the absence of a priest, especially when disease and death, those inscrutable ministers of God's justice, are at hand, cannot appreciate the sad and forlorn condition of those, around whom all those miseries have gathered. But where is the true Catholic heart, belonging to that mystic Body of Christ, that does not sympathize with their afflicted brethren, who have to taste of this bitter cup of sorrow?

“Without any prospect or means, but the hope in the great Good Shepherd to remedy this sad condition, we undertook the painful journey to Europe, to secure pious, disinterested and zealous priests, who might go to the scattered and abandoned, in his lone hut or in his solitary home, with words of peace on his lips and blessing in his heart, to celebrate the adorable mysteries, to administer the sacraments, and to instruct the old and young in the ways of salvation.

“You are fully aware how wonderfully God in His infinite mercy, has blessed our humble efforts; over fifty zealous priests are at present

laboring in this diocese ; who have left their homes, parents, relatives and friends, and all the comforts of this world for the greater Glory of God, that is, for the love and salvation of your immortal souls. By their holy labor and zeal, how many congregations have been formed ! how many churches built ! how many souls gladdened and refreshed by the streams gushing forth from the sacred wounds of our dear Redeemer ! how many lost brought back to the true fold ! how many sinners converted ! how many have been re-born in the laver of regeneration ! how many of our youths and orphans saved from the delusions and errors of the world ! how many have died the death of the just with the sweet hope in the Redeemer, comforted by the holy rites of the Church ! All this took place among you, and who can enumerate the numberless blessings derived from the ministry of a zealous, pure and holy priest ! ”

Bishop Juncker was an indefatigable worker. His priestly life was only a prelude to his life as a Bishop. Never at rest, never convinced that he had done enough, he labored from year to year throughout his vast diocese ; visiting churches, convents and asylums ; confirming, lecturing and receiving converts. Truly he was a pioneer Bishop, levelling the way for future Catholics. His first object in visiting any section of the country was to organize the scattered families into a parish ; his next to furnish them a priest.

He was singularly happy in his relations with men of all denominations, Protestants as well as Catholics. Soon after his assumption of office, he confirmed ninety-five people, five of whom were converts. In the year 1868 he had reduced the once straggling diocese of Alton to order ; it abounded with Colleges, Academies and Asylums ; there were fifty-six parochial schools, one hundred priests, and one hundred and twenty-three churches.

Associated with him in the care of the diocese were the Franciscan Fathers, the Ursuline Nuns, the Sisters of Charity, of St. Joseph, of Notre Dame, as well as the Sisters of the Poor of St. Francis.

Bishop Juncker was taken down in the midst of his labors with a severe sickness, but death, the messenger of peace for the upright of heart, soon came to release him. He passed away on the 2nd of October, 1868. His funeral Mass was sung by the Vicar-General, Very Rev. P. J. Baltes, afterwards Bishop of Alton ; the sermon was preached by Archbishop Kenrick ; among the other clergymen present

were Bishop Duggan, of Chicago, and Very Rev. P. J. Ryan, D.D., of St. Louis.

The day of the noble Bishop was over; the night had come in which the zealous priest could no longer work. Sweetly he passed to his reward, surrounded by his friends, fortified with those sacred rights he so dearly loved, cheered by the consoling names of Jesus, Mary and Joseph.

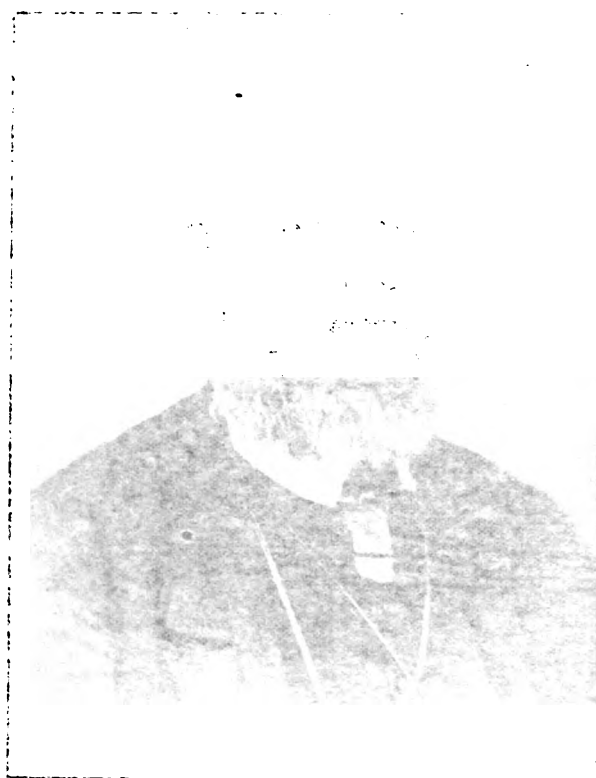
RIGHT REV. JOSUE M. YOUNG, D.D.,

Second Bishop of Erie.

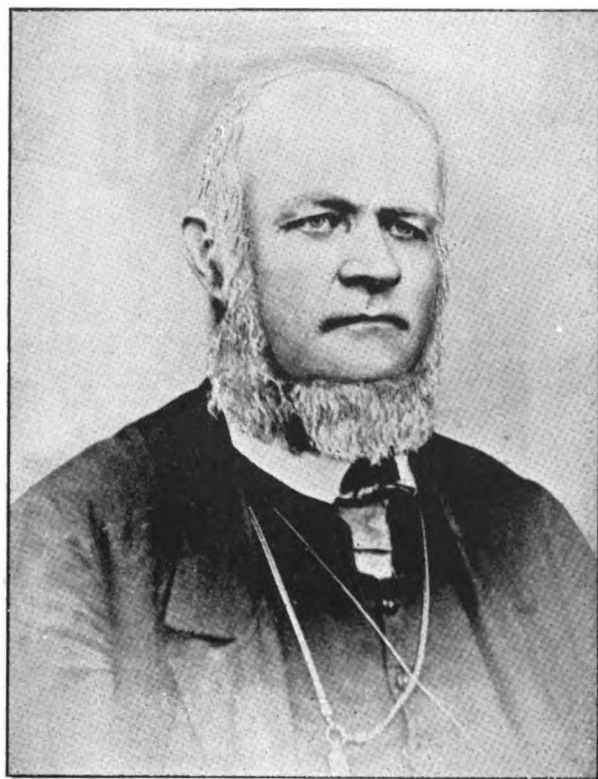
JOSUE MOODY YOUNG was born in Shapleigh, Maine, October 29, 1808, and was reared a Congregationalist. His maternal ancestors were one of the oldest, most talented and respectable families in New England, and many of them were eminent ministers or teachers in their day. Most of them were distinguished graduates of Harvard and remarkable for their conscientious faithfulness to their ministerial duties.

Bishop Young, though he did not enjoy the benefit of a university education, did not permit this disadvantage to prevent him from developing fine natural abilities in a higher and holier sphere, nor from rising to an eminence superior to them all. His early education was probably nothing more than could be secured at a district country school in New England. At the age of eight years he went to live with his maternal uncle, Samuel Moody, at Saco, and was there baptized in the Congregational faith. In 1823 we find him, an apprentice to the printing trade, in the office of the *Eastern Argus* at Portland. There was a Catholic among the compositors and of course he was often twitted about his religion. John Crease, such was the Catholic boy's name, was always prepared and willing for attacks and able to give abundant "reasons for the faith that was in him." His fellow printer loaned Young many Catholic books, which he, anxious and willing to read, eagerly devoured. The good seed germinated and he became deeply impressed with the profound truths, exalted morals, inspiring traditions, and winning devotions of the Catholic Church.

Before long there was another Catholic in that office. He received a series of instructions from the learned Bishop Fenwick, of Boston, to whom he was introduced by his printer friend.



REV. J. M. MCNEIL, D.D.



RT. REV. J. M. YOUNG, D.D.

In October or November, 1828, he publicly received conditional baptism at the hands of Rev. C. D. French, the first Catholic pastor of Portland, and in the following year he made his first Communion. Soon after his conversion, he formed the pious desire of becoming a priest, that he might have it in his power to preach the saving truths to others, which God had mercifully made known to himself. At the advice of Bishop Fenwick, of Boston, he corresponded with the Bishop of Cincinnati, from whom he received letters of encouragement. He accordingly decided to attach himself to the Diocese of Cincinnati, and departed for that city in the Fall of 1830. He made somewhat of a tour through several Western States, and spent some time in Kentucky, working as a journeyman printer. After his arrival in Cincinnati he continued at his trade, and worked on the first numbers of the *Catholic Telegraph*, which he and Rev. Jas. Mullon established October 22, 1831. Occasionally while standing at the case, he set up without manuscript, articles which responded with crushing effect to the calumnies published against the Catholic Church in the columns of the *Cincinnati Journal*. He pursued under Father Mullon the study of the classics, and upon the arrival of Bishop Purcell in Cincinnati, he commenced his studies for the sacred ministry.

His fellow student was Henry Damien Juncker, destined to wear the mitre of Alton. Bishop Purcell discovered the high order of talents and many fine traits of character possessed by this earnest young man, and shortly afterwards removed him from St. Francis Xavier's Seminary to Mt. St. Mary's, Emmitsburg. Here he completed his studies and prepared himself for his high vocation. He returned to Cincinnati and was ordained Deacon, November 22, 1837.

He was then connected with the Academy, now St. Xavier's College, where he taught the minor branches and pursued higher studies. On Passion Sunday, 1838, in the old Cathedral, on Sycamore street, he received Priesthood from the hands of Bishop Purcell. The first mission of the young priest was his only one in the Cincinnati Diocese. It was in Lancaster, Fairfield County, where for fifteen years he was revered and loved by his own flock, many of whom were converted under his teaching, and held in high regard by the citizens generally. He also made monthly visits to Logan and other missionary stations, and was commended as a laborious, humble and zealous laborer, for the spread of the gospel and the salvation of souls. The

Holy See in confirmation of the recommendation of the National Council, which assembled at Baltimore, in May, 1852, by an apostolic letter of July 29, 1853, divided the diocese of Pittsburgh, and formed the ten northwestern counties of Pennsylvania into a new diocese, and located the episcopal see at Erie. The name of the Rev. Josue M. Young was first on the list of nominations for the new Bishopric. But Bishop O'Connor, in his solicitude for that portion of his flock, which had just been separated from Pittsburgh at his suggestion, and in order that he might more effectually carry out his views in proposing the division of his diocese, recommended to Rome that himself should be transferred to the new see of Erie. Accordingly the Holy See transferred Bishop O'Connor to the see of Erie, and appointed Dr. Young to succeed him in the Bishopric of Pittsburgh. But the profound humility of Bishop Young, joined to the remonstrances of Bishop O'Connor's former diocesans, and the advice of the other Bishops, induced the Holy See to revoke the transfer, and confer the new see on Bishop Young.

He was accordingly consecrated on Low Sunday, April 23, 1854, in the Cathedral of Cincinnati by Archbishop Purcell, assisted by Rt. Rev. M. J. Spalding, Bishop of Louisville, and Rt. Rev. Amadeus Rappe, Bishop of Cleveland. The Very Rev. E. T. Collins was Assistant Priest, Rev. H. D. Juncker was Deacon, and Rev. C. H. Borgess, Subdeacon. Rt. Rev. M. O'Connor preached, with his usual solidity and eloquence, the consecration sermon. His former parishioners of Lancaster presented the newly made Bishop with a complete set of Episcopal vestments, and many of them accompanied him to Cincinnati to witness the solemn sacramental act, by which their beloved pastor was removed from them to a wider sphere of beneficent influence. He soon after repaired to Erie and took possession of his see.

One of his first acts was the announcement of the Jubilee in an earnest and stirring pastoral letter. Almost immediately afterwards he began the visitation of his diocese and commenced those untiring labors which distinguished his career in the Church, and which continued during the twelve years of his Episcopacy.

"With a sparse population, slender means, and a rough field of labor, he accomplished a great deal, and left behind him a reputation for earnestness, eloquence and zeal, of which the Catholics of Erie

diocese may well feel proud. A New Englander by birth, he retained to the last, while exhibiting on all occasions the most uncompromising opposition to religious error, many of those peculiarities for which his countrymen are distinguished, thus affording in his own person perhaps, the best illustration of the thoroughness with which the Church Catholicizes the convert, without compelling him to renounce those traits of character which serve to individualize the man, indicate his origin, or reflect the school of thought in which he was trained." Throughout his whole Catholic life he was a devout client of the Blessed Virgin, and in her honor he changed his name to Josue Maria.

He founded the hospital at Erie, erected a fine school, which he placed under the charge of the Franciscan Brothers and the Sisters of St. Joseph. Other academies and schools, and an infirmary, as well as churches, erected in various parts of the diocese, are so many monuments of his energy and zeal. In the first year of his administration, there were twenty-eight churches in the diocese of Erie; these he increased to more than fifty; there were fourteen clergymen, and he left fifty-one. He was an ardent advocate of temperance, and by example and precept, endeavored to withdraw his flock from intoxicating drinks. By his influence all his brothers and sisters, one excepted, embraced the Catholic faith, although at first his becoming a Catholic and a priest caused a mysterious horror in the family. In the midst of his active administration, Bishop Young was suddenly stricken down with heart disease, and survived only long enough to receive the last sacraments before his death, September 18, 1866. The funeral service over the remains of Bishop Young was performed on Friday, September 21st, at the Cathedral. Bishop Rappe, of Cleveland, celebrated the Requiem Mass, and Bishop Domenec, of Pittsburgh, delivered an impressive funeral oration. His remains were interred in a vault, prepared for their reception in the cemetery, about two miles from the Episcopal residence.

CHAPTER II.

BROWN COUNTY THEOLOGICAL SEMINARY OF ST. FRANCIS XAVIER.

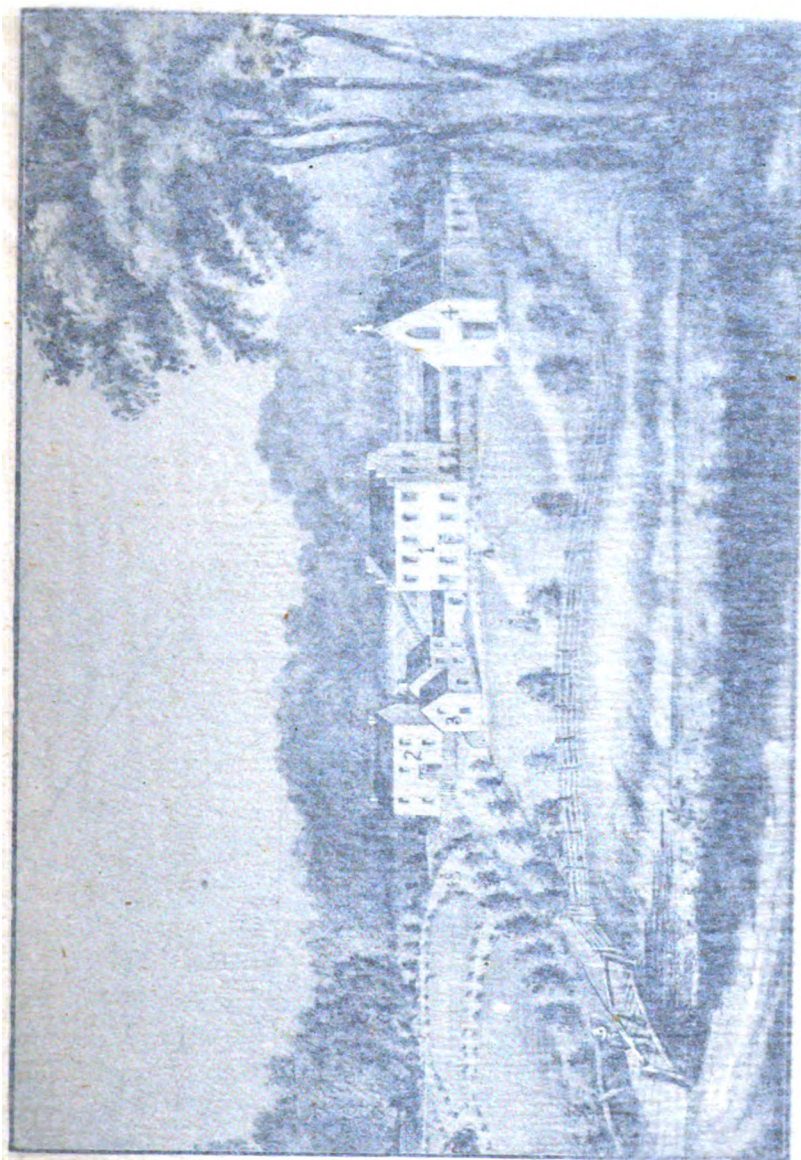
1839—1845.

IN the year 1823, General William Lytle conveyed to Bishop Fenwick, for educational purposes, a tract of land comprising two hundred acres. General Lytle was an accomplished soldier and at the time, Government Surveyor of the Virginia Military District. He had taken a prominent part in the campaign of Boone in Kentucky; and had been a mess-mate of Kenton and Washburn, in Ohio. The land which he presented to the Bishop was situated in the section of Brown County, now occupied by the Convent of the Ursulines. In 1830, Rev. Martin Kundig was sent by Bishop Fenwick to minister to the spiritual needs of a few Catholic families then residing in the neighborhood, and with their assistance he erected a small log church, which was dedicated to his patron, Saint Martin. He was succeeded, in 1838, by Rev. James Reed, who built a house on the property, and organized a day school for the children of the neighborhood.

When the Seminary was transferred from the Athenaeum by Bishop Purcell, in 1839, it was placed in the house built by Father Reed. This was a very primitive structure of brick, and only two stories high. It was sufficiently ample, however, to accommodate the ten Seminarists, who composed the alumni at that time.

The first superior of the new institution was Rev. J. J. O'Mealy, whose time was divided between the Seminarists and the Catholics of the adjacent country. He was a true type of the zealous pioneer priest. Born in Limerick, Ireland, in 1809, he left the land of his birth soon after, and emigrated to America.

His studies were made with great success at St. Mary's, Emmits-



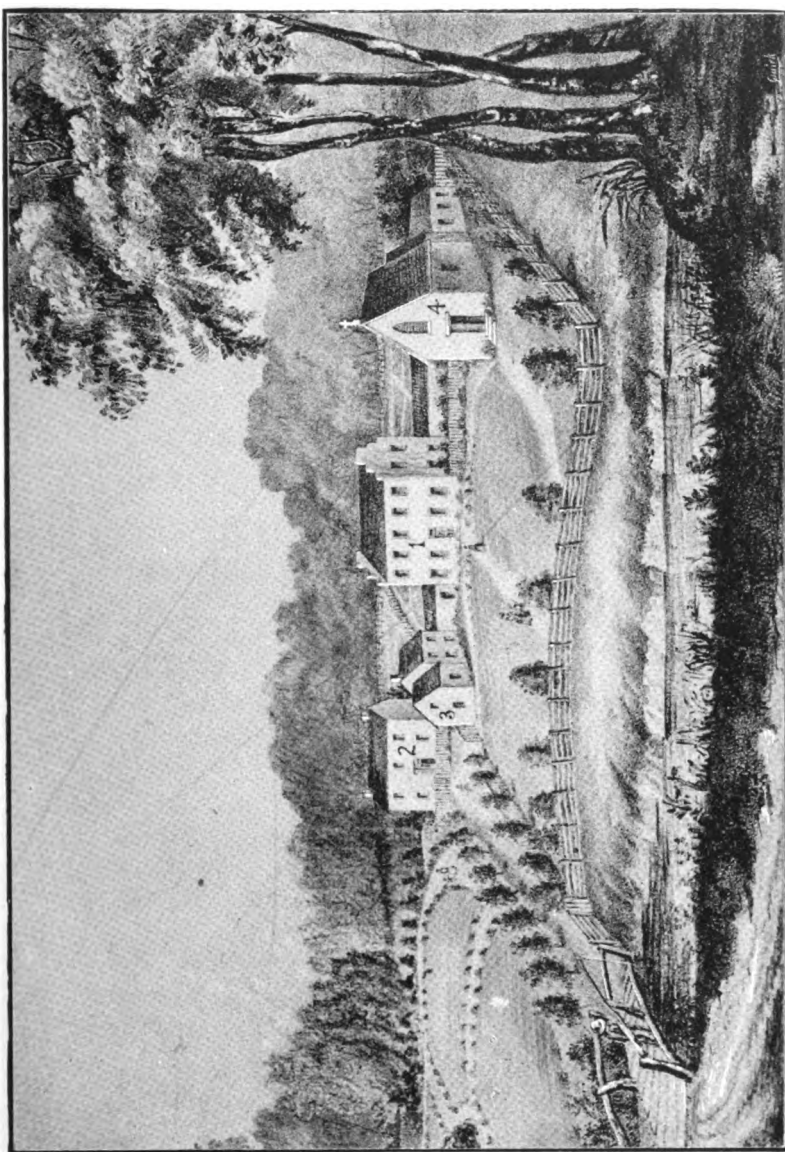
THEORY OF

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the school was removed from the Athenaeum by the city, and placed in the house built by Father Thomas, a structure of brick, and only two years old, but, however, to accommodate the scholars, until the new building was erected.

At that time it was Rev. J. J. O'Meara, S. J., who was the Superior of the Seminary, and the Canon of the Cathedral. He was a zealous pioneer priest, and as such he left the land of his birth soon after the Revolution.

... great success at St. Mary's, Emmits-



BROWN COUNTY THEOLOGICAL SEMINARY.

1. Diocesan Seminary of St. Francis Xavier. 2. Priests' Residence. 3. Men's House. 4. St. Martin's Church.

burg, Propaganda, Rome, and at Cincinnati. Not long after his ordination he was placed in charge of the Diocesan Seminary.

In 1841, he made valuable additions to the buildings and it was partly due to his instrumentality that the neighboring church was completed. The corner-stone of this little edifice had been laid by Bishop Purcell, assisted by the Pastor, Rev. Francis Masquelette, on the 24th of August, 1837. It was beautifully situated on an elevated site, and commanded an interesting view of the adjacent country. The ceremonies attending the dedication, in 1841, were the most beautiful the little hamlet had ever witnessed, and the entire population, irrespective of creed, turned out to enjoy them. The ceremony was performed by Bishop Purcell, assisted by the Pastor, Rev. Claude Gacon, ten priests from neighboring missions, and ten Seminarists from the adjacent Seminary. The sermon on the occasion was delivered by Rev. Peter McLaughlin. In the evening Vespers were celebrated for the first time in the new edifice by Father Gacon, assisted by his friend and colleague, Rev. William Cheymol. Father McGarahan preached the English sermon, and the German portion of the congregation was addressed by Very Rev. Father Henni.

Father O'Mealy, after resigning the superiorship of the Seminary, in 1842, was placed on the Portsmouth missions, comprising Little Scioto, Pine Grove, Hanging Rock, Ripley, Aberdeen, Straight Creek, West Union and Sinking Spring. He was afterwards stationed at the Cathedral of Cincinnati, and thence left for Pittsburgh, to assist his friend, Bishop O'Connor. He became editor of the *Pittsburgh Catholic*, a position which he filled with great success from 1846 to 1849. He was an author of some repute, having composed two books, the titles of which we have been unable to ascertain.

Leaving Pittsburgh, he took the parish of his deceased brother, Patrick, at Dayton, Ohio; and after his departure from this charge, became Rector of a scattered congregation in Cincinnati, where, after a vast amount of labor, he succeeded in building the church of St. Augustine, the expenses of which he helped to defray by the publication of a lecture on St. Patrick. He died, lamented by all who had the happiness of knowing him, on the 20th of October, 1856, at Springfield, Ohio; and his remains were placed beside those of his brother and parents, in the Dayton cemetery.

When Father O'Mealy left, in 1842, it was deemed advisable by

the Bishop to transfer the Seminary to the sole charge of the assistants, Father F. Burlando and Father Charles Boglioli, Lazarists. This noble Congregation had made quite a name for itself, by the brilliant success which had met its various colleges in the United States, and especially St. Mary's of the Barrens, Perry County, Mo. Their labors were equally fruitful at Brown County; and to them Ohio is deeply indebted for many of her early missionaries.

Among the students subject to them were Rt. Rev. J. H. Luers, first Bishop of Fort Wayne; Rev. Cornelius Daly, Rev. Thos. Boulger, Rev. Patrick O'Mealy, Rev. J. V. Conlon, Rev. William McCallion, Rev. James Cahill and Rev. James Kearney.

Orders were conferred by Bishop Purcell in the Seminary Chapel, on the 5th of May, 1842. Cornelius Daly, Charles Killeen, Timothy Farrell, Philip Foley and Daniel Hallinan received Tonsure and Minor Orders. On the 6th the two last named gentlemen received Subdeaconship, soon afterwards Deaconship, and finally, on the Feast of Corpus Christi, received Priesthood.

Mr. Maurice Howard received Tonsure and Minor Orders in the latter part of August, and on the 16th, 18th and 23rd of October was ordained Subdeacon, Deacon and Priest.

Another sad event marked the career of the Seminary in 1843. It is best told in the words of the Superior, taken from a letter written to the *Catholic Telegraph*, under date of March 16, 1843:

ST. FRANCIS XAVIER SEMINARY.

Yesterday, a little before 6 A. M., whilst I and the Seminarians were engaged in meditation, Mr. Monger gave up the ghost. The resignation, patience and longanimity with which he has endured a painful illness, persuaded me that God has granted him the favor of suffering his purgatory in this world; so that having been an example of piety to all of us, he will not forget us now, that he is, as I hope, contemplating our Lord face to face. The Rev. Mr. Gacon sang Mass for him this morning, and we all assisted at the funeral services.

To-morrow we will go to solemnize the Feast of St. Patrick, at Fayetteville. May this glorious saint intercede for me and my Seminary, to obtain for us a spark of that zeal which animated him in the propagation of our holy religion.

I have the happiness to be yours, etc.,

F. BURLANDO.

The following morning, St. Patrick's Day, a numerous assembly of the Total Abstinence Association met in the avenue fronting the Seminary. As soon as the line was formed, the members, under the direction of Messrs. Campbell and McCloskey, moved in procession, with the clergy at their head, to the church of St. Patrick, at Fayetteville. The Rev. Father Boglioli celebrated High Mass, and the Seminarists sang the Gregorian chant in an admirable manner. After the gospel the Panegyric of the Saint was delivered by Rev. Timothy Farrell, one of the theological students. He concluded a pious and elegant discourse, by dwelling on the happy effects produced by the temperance reformation.

During the Holy Week of 1843, the Seminarists visited Cincinnati, to assist in carrying out the solemn ritual of the Church and to witness the elevation of one of their classmates, Mr. Doherty, to the Priesthood.

The diocese now had a force of forty-nine priests, all working under the eye of their Ordinary with the zeal of Apostles; preaching, baptizing, erecting churches, and laying the foundations deep and wide for their successors. Activity and energy were the predominant features of every branch of the Church and diocese; the people and students, Clergy and Bishop, all working earnestly at their various posts. Besides studying, the students preached, and taught various classes, some at the free school, which had been established at Brown County, others at Cincinnati.

A beautiful custom of the time was the preaching of the panegyric of the patron of youth, Saint Aloysius de Gonzaga, by some one of the students; we do not deem it improper, therefore, nor without the scope of the present work, to present here, one of these productions of the first students of the diocese. We regret that the young man's modesty induced him to withhold his name from the public:

And the child grew and waxed strong, full of wisdom, and the grace of God was in him.—St. Luke, Chapter 2, 40.

The church of the living God has been remarkable in every age, no less for the devotedness of her Martyrs, than for the extraordinary sanctity of her Saints. Her true and faithful Disciples are found in the palaces of Kings, surrounded by all the wealth and grandeur of regal magnificence, dazzled not by its pomp, nor moved by its splendor, directing their eagle flight to the highest heavens, and soaring far beyond the earth and all its transitory honors.

Again are they found in the wretched hovel, where poverty, the poor man's inheritance is forgotten in the practice of those celestial virtues, pure as the Seraph's flame or spotless as the Angel's love. Her influence, like the sun, is felt in every clime, invigorating the soul, expanding her sublime conceptions of eternal truth, dispelling the clouds which rest upon the distant horizon, and revealing to her enraptured view those shining vistas of futurity which lead to realms of eternal bliss. Thus does the soul when exposed to the genial rays of religion, like the budding rose, unfold her native charms, and appear to man embellished with all the loveliness with which she was originally endowed by her great Creator. How beautiful it is to trace the progress of such a character, now unfolding one beauty, and now developing another, cultivating virtue with the docility of an humble child, and again when combating vice, endued with something like an angel's might. One of the most conclusive arguments which Jesus Christ employed to impress man with the importance of salvation was couched in simple yet forcible language "what shall man give in exchange for his soul?" So convincing was this argument of the Savior's—so well adapted was it even to the ambition as well as to the selfishness of man, that many a monarch flung aside the diadem which encircled his brows, and would lay claim to no other inheritance than the thorny crown which pierced the august head of the King of Kings. These were indeed ages when religion, pure and undefiled, sanctified all the walks of life, imparted additional charms to the beauties of nature, by associating them with the grandeur of that eternal mind whose beneficence is lavished so abundantly on all His countless works throughout this universe. Then did the living faith which came down from heaven produce those wondrous prodigies of Christian heroism and devoted love, on which the mind delights to expatiate.

No station in life too high, which did not bend to her embrace, none too low which she herself did not stoop to elevate. And whether we see her enter the palace of the Caesars and bear off the imperial crown as a trophy of her victory, or follow her to the humble cell of the Anchorite, sweetening by her presence the austerities of penance, or, with a balm for every pain, binding up the bruised spirit with more than the tenderness of a mother's love; our souls are filled with wonder, and cold indeed must the heart be that thrills not with more than usual gratitude towards this messenger of angelic peace, chasten-

ing the affections, immortalizing our hopes and soothing the bitterness of life. The Christian religion is not like the far-famed statue, worshipped by the Eastern nations, over which a veil was flung to hide her symmetrical proportions from the too familiar gaze of her votaries. No, she seeks familiarity. Satisfied with the grave dignity which she brought from heaven, she solicits our attention—always enlists our admiration. The Spouse of Christ asks no meretricious ornaments to exhibit her beauty, nor desires to be worshipped from afar as if she were apprehensive that familiarity would degenerate into contempt. She mingles in all the ordinary avocations of life, and so attractive are her manners and so winning her address that they with whom she is most intimate, honor her with the greatest veneration. Her presence is felt in the hospital, soothing the distresses of suffering humanity, consecrating misery, wiping the tear from the pale cheek of grief, and wreathing garlands of unfading glory for her brow. Again is she felt in the alms-house, ministering to the wants of poverty, extracting the arrow from affliction's lacerated heart and chastening all her sorrows.

Bolts offer no obstructions which she will not overcome; and hence the loathsome cells of the prison can neither exclude her angelic visitations, nor intimidate her from administering consolation to the unfortunate culprit and winning him back to paths of usefulness and virtue. The student in his closet feels her presence, and the philosopher kindles his intellectual flame at some favorite shrine and pays her willing homage. The mariner, when about to embark on the illimitable ocean, breathes a silent prayer that she may accompany him across the blue expanse of waters, and his heart is tranquil when the tempests rage, for religion, like the Savior, moves along the troubled deep and cries "Peace, be still." Oh! sacred, Oh divine gift of God! without thee how cheerless would be the hopes, how miserable the existence of man! Surely there must be something superhuman in an institution, recommended by so many shining and illustrious traits, adapted to all the various circumstances of life, so universal in her application, so charitable in her object, so divinely imbued with the spirit of her august founder. Truly, Jesus Christ alone was worthy to establish such a religion, purer than the virgin snow which falls on the mountain lake and is dissolved in its shining bosom. She was intended to meet all the wants of man and fill up the measure of his thoughts, though it should be as vast as that of an angel's. The Savior descended from heaven

to institute but one religion, and the "Divinity which stirs within her," attests to the world, the irresistible power with which she has been gifted—now moving from nation to nation with the majesty of truth, now threatened to be overwhelmed by the fury of her adversaries, and scarcely has the shout of triumph ceased for her downfall, when again she is seen to rise, like her divine founder, from the grave, "victorious and forever."

The blood of a God flows not in the same awful manner as it did on Calvary for the redemption of man, and hence when He founded His Church He rendered her immaculate, replete with all that can sanctify or save, an ark of safety, a sanctuary of peace, the perpetual object of His love. She is the true centre around which the virtues that accompanied the Savior when He visited the earth, have unceasingly continued to revolve with undeviating harmony and order. And notwithstanding the sneers of the incredulous, who cannot appreciate the heroic sacrifices of her children, yet has she never ceased to exemplify in her members the most exalted sanctity. She has produced Saints eminently holy, dignifying humanity by the practice of angelic virtues, encompassed with infirmity, and yet arising superior to the weaknesses of the flesh, assailed by the flattery of courtiers and despising their hollow praises, raised to the highest posts of honor, and preferring humility, elevated to an equality with Kings, and yet modestly shrinking, like the timid deer, to the solitude of the forest. Where else shall I find such contempt for worldly grandeur—where such emancipation from the dominion of the flesh? Need I ask the question since every clime records her testimony in favor of the ancient Church? She alone, like the God of nature, fills the universe with the splendor of her works and the glory of her name. Yes! divine and glorious Catholicity, there is none like to thee. In vain do I look around amongst your enemies for a church worthy of a God. In vain do I ask for that unanimous declaration of faith, which distinguishes the inseparable unity of truth from the anarchy and confusion of falsehood and error. And when I see such vast numbers continually succeeding each other like the waves of the ocean, all claiming with equal presumption, yet all unsustained by truth, to be that august and magnificent Church which broke on the inspired vision of the Prophet, can I be blamed if my heart "untraveled" turns alone to thee, the "Rock of Ages," the imperishable monument of my Savior's love?

If our minds are filled with wonder in contemplating the perpetuity of her faith, her universal diffusion, and the grandeur of her external worship, our astonishment will still increase when we survey those living testimonies to her sanctity, which prejudice herself can neither deny nor disclaim. Our Church shall never want cause for congratulation, and religion will be vindicated in every clime, and humanity will be honored by the angelic host as long as they bend from their thrones in the heavens, and gaze with holy reverence on those celestial virtues which adorned one of earth's brightest Saints—the youthful St. Louis of Gonzaga.

This illustrious Saint, an honor and an ornament to that religion which I have briefly endeavored to depict, was descended from a noble race in which piety was hereditary, whose prowess in the field, and wisdom in the cabinet were far surpassed by their burning zeal at the altar, and their deep humility at the foot of the cross. He was the son of Ferdinand Gonzaga, Prince of the Holy Empire and Marquis of Castiglione. Our Saint was born on the 9th of March, 1568, in the Diocese of Brescia, in Lombardy. His mother, daughter of Tanus Santena, Lord of Cherry in Peidmont, a woman of sterling piety, who did not think that rank or riches were a sufficient equivalent for the want of virtue, directed his infant studies, and assiduously labored to inspire him with sentiments of deep and pure devotion. With what success she accomplished her pious task we may easily infer from the progress which even in childhood her son made in the science of the Saints. His infant lips were hallowed by the names of Jesus and Mary ere his intellect could comprehend their meaning, and in his maturer years when he learned the debt of gratitude he owed to the Mother and the Son, his tender heart thrilled when they were pronounced in his presence, for to him there was more than earthly music in the sound. At a very early age he had acquired the reputation of a saint, and frequently has he been discovered like a lovely cherub from the skies, burning with all his fervor, and glowing with all his love. His mother marked the development of his religious principles with all the anxious solicitude of a parent who feels that her own eternal happiness is closely interwoven with that of her child. Well would it be indeed if every son had such a mother. Better far had every mother such a son. Where shall we now find such docile children as St. Aloysius, where such pious mothers as the Marchioness of Gonzaga? Far be it from

me to insinuate, however, that degenerate as are the times, such instances are not to be found. Fervently do I hope there is many an Aloysius in the little band now before me, most sincerely do I trust that the lessons that were first received from a mother's lips will be long cherished in the heart, when they shall have ceased to breathe a silent prayer for your happiness—when those eyes which have so often beamed with maternal love, shall have been sealed by the icy hand of death, and all that remains of her who gave you birth shall have been deposited in the silent tomb, the prey of worms, the common inheritance of us all.

Happy indeed was it for our Saint that he had a mother who, instead of diminishing, fanned his devotional flame, who pointed out the deformity of vice, portrayed the beauty of virtue, and with her own hands undertook to lead him to the paths of innocence, gentleness and peace.

His father, however, whose views at that time were not quite so disinterested, like many parents of the present day, for human nature is still the same, imagined that happiness can never be acquired unless it be accompanied by riches, honors and the incense of the world's applause. He wished his son, therefore, to embrace the military profession, which, at that time especially, generally opened the road to future eminence, and secured, if not always the approbation of heaven, at least gained admiration amongst men. It is said that he employed all possible means to inspire his son with a love for the army and all the "pomp and circumstance of war." In youth, when the mind is so susceptible of impression from the objects which surround it, and is easily allured by the gorgeous sight of banners flying and streamers floating in the breeze, or excited by the martial breathing of the trumpet or roused to deeds of chivalry by the stirring sounds of the bugle, Aloysius was conducted by his father to the camp, and instantly grasped a spear with all the enthusiasm of a veteran. It was here, however, that out of evil Providence extracted good. It was here also that Aloysius, the favorite both of the soldiers and their commanders, first learned to utter some unbecoming expressions, taught him by those who are always readier far to instruct a child to offend than to please God. They were the first, however, and the last which were ever known to sully his virgin lips. And although on account of his age, not being yet seven years old, he was exonerated from pre-

meditated guilt, yet did he never cease bitterly to bewail his unconscious transgression. It was this circumstance that first gave him a disgust for a state where vice to an alarming extent too frequently abounds. No entreaties, no remonstrances, no expostulations could ever shake the firm purpose of his soul or induce him to frequent the company of those who esteem it honorable to sin and bravery to insult the majesty of heaven. It was a maxim which he adopted at a very early age, one, too, which I would humbly suggest to my young friends—that it is highly dangerous for youth, no matter how firmly they may imagine themselves to be established in religious principles, to court the society of the wicked, under the specious pretext of reclaiming them from the error of their ways. From this period he was accustomed to date his conversion to God, and having returned immediately to Castiglione, the seat of his father's residence, he practiced a most rigid course of penance, extraordinary indeed in one so young.

He usually recited the Little Office of the Blessed Virgin, the seven Penitential Psalms, and many other prayers on his knees; nor was he ever known to complain of the fatigue which they occasioned, or seek any pretext to lessen their severity. How many are there now, who, in imitation of a Saint, faithfully repeat their prayers, and like the lily of the valley, every morning greet the Sun of Justice with the fragrance of sweet devotion? How many are there who neglect this sacred duty altogether and live as if there was no God to serve, no heaven to reward, no hell to punish? Blackened by the whirlwind of passion, agitated by a thousand violent and conflicting emotions, and strangers to that peace, which surpasseth all human understanding, frequently are they cut off in their sins and in the flower of their youth, adding another victim to the thousands who perish and are lost forever to heaven and to God. St. Aloysius, when about eight years old, was sent, accompanied by his younger brother Ralph, to the court of Francis De Medicis, Grand Duke of Tuscany, to be instructed in the Latin and Tuscan languages. The Science of the Saints, however, was a study which was more congenial to his disposition, than the acquisition of earthly knowledge. And though he by no means neglected the latter, but even acquitted himself of his scholastic duties to the satisfaction of his tutors, yet was it evident to all that he was more anxious to be imbued with that wisdom which makes the saint, than to attain those accomplishments which form the scholar.

He had been at Florence a little more than two years when his father, who had been created governor of Montserrat by Duke William Gonzaga, removed him to that nobleman's court which was then held at Mantua. Our Saint, though at this period only eleven years old, resolved to execute a design which he had long before conceived of resigning to his brother all title to the Marquisate, which legitimately devolved on himself in consequence of his being the eldest son. Truly did he appreciate the value of his immortal soul, long did he meditate on the agony which that single soul had cost Jesus Christ, well did he know the delight which solid virtue brings; and not merely content with admiring virtue, he had also the magnanimity to practice her precepts.

The sensual man cannot understand such sacrifices. The motives which actuate the Christian to him are mysterious, nor can he bear the shackles of virtue or stoop to the yoke of Christ, and he piques himself with no little self-complacency that he at least preserves the independence of his conscience untrammelled, and can worship or blaspheme, invoke the blessing of the Almighty or laugh to scorn His denunciations. No, he cannot understand such mysterious conduct, mysterious, because too sublime for his grovelling conception—mysterious, because notwithstanding all his boasted freedom, he is compelled to bow down before the majesty of virtue, and shrink abashed in her holy presence. But at the hour of dissolution, when disgusted with the vanity and pleasures of earth, he shall no longer be intoxicated with its syren draught, and the long-slumbering vengeance of the Eternal begins to unfold its terrors—when the spell is broken and he awakes to the dread reality, and God, judgment and hell successively disturb his aching memory and agonize his thoughts—then will he discover to his irreparable sorrow why an Aloysius mortified the flesh that the soul might live, why he resigned the perishable goods of earth that he might gain eternal riches in the heavens.

These were the only treasures for which our Saint sighed. Heaven was the home for which he continually yearned. And so engrossed was he with this object and so desirous to obtain it, that he persevered with the inflexible resolution of a martyr, whom no tortures can intimidate, and who remains equally unsubdued by the monarch's smile as the tyrant's hate. Hours were not sufficient to satisfy his piety, and hence has he been known to devote entire days to the

contemplation of eternal truths, his body indeed chained to the earth, but the wings of the dove for which the Psalmist sighed, had been lent to his soul and she found rest in the bosom of her God.

The visit of St. Charles Borromeo to Brescia about this period, proved quite an era in the life of Aloysius. And not having yet made his first communion he was instructed by St. Charles how to qualify himself for the reception of that Bread of which the Savior affirms, he that eats worthily shall never die. From this time his whole life might be said to be one continual preparation for the august Sacrament. And it was his usual practice to devote three days preparatory to an action so important, where love and fear frequently preponderate in the soul, and life is the reward of diligence, and death the punishment of neglect. Three days did he fast in the week, and notwithstanding the intense cold which prevailed in the vicinity of the Alps, the ardor of his soul could not be damped by its rigor, and midnight usually found him on his knees in devout communion with his God. He was accustomed to read at this period, of the missions which the Society of Jesus had established in the Indies, and wishing that others should also realize those blessings which the Redeemer had so bountifully lavished on himself, he resolved to become a member of that Society, and devote himself exclusively to the salvation of souls.

His mother, who had always prayed sincerely that her son might embrace the ecclesiastical profession, received the proposal with joy, and exerted her influence to facilitate the accomplishment of a design dictated by motives so high and holy. His father, however, in the first violence of his wrath threatened to have him scourged in punishment of what he deemed his filial disobedience. "Oh, that it would please God," replied the youth, "to grant me so great a favor as to suffer that for his love." At length the consent of the Marquis was obtained and our Saint was declared at liberty to adopt whatever profession he might judge most conducive to his happiness. Soon did his father repent of the permission he had given, and in order the more effectually to win his son from a state which he conceived to be inconsistent with his high rank and connections in society, he employed him in the transaction of several important and honorable commissions. But no difficulty can ever deter, no honors ever seduce a true disciple of Jesus Christ, or tempt him to swerve from the dolorous way of the cross—though that cross were erected for his immediate execution. The world may

frown upon him and he may encounter the opposition of relatives and friends, and be misrepresented by his enemies, but like the rocks of the ocean, unshaken by the tempest's rage, or the elemental strife, he calmly meets the storm uninjured by its fury and unaffected by its violence. Again did the Marquis give his consent, and again did he retract his promise. Aloysius overcame not by stubbornness or disobedience, but by gentleness and docility, which a third time induced his father to acquiesce in the justness of a measure against which he could urge no substantial objection. It is true that he alleged, as many fathers similarly situated would do at the present day, that the ministerial office was too degrading for the son of a Duke, but then he did not reflect that Prophets and even Kings in the ancient law esteemed it the highest honor to be associated with the sacred ministry, and that the Son of the Eternal King has in His own divine person both dignified and sanctified that profession. It was not without a severe interior struggle, therefore, that he made the sacrifice; nor did he long retain his self-denying principles, for we find him shortly afterwards again revoking his consent, detaining his son at Mantua for nine months, and using every argument which paternal authority, aided by ambition and all the charms which wealth and grandeur could suggest to dissuade him from his resolution. But the blandishments of earth were unable to make any impression on a soul which had long since ceased to seek for happiness here below. And hence when he exhibited to his son a career of glory which lay before him either in the field or in the cabinet, Aloysius represented to himself the Savior on the cross bleeding, expiring to expiate his sins, and he pledged the irrevocable vow, that he would live alone for a God who had died through love for him. The Marquis finding his son inflexible, but at the same time meek and modest, could no longer withstand the will of the Almighty, and sad, though resigned, he cried out with the Redeemer, "Thy will be done." "Dear son," he replied, "your choice is a deep wound in my heart. I ever loved you, as you always deserved. In you I had founded the hopes of my family, but you tell me God calls you another way. Go, therefore, in His name and may His blessings everywhere attend you." Aloysius was not insensible to the claims of nature, for religion seeks not to destroy, but to elevate the affections of the heart. He knew the pangs which his father felt and as an affectionate son he sympathized in all that parent's

affliction. It was not, therefore, that he loved his father less, but that he loved God more, which induced him to sever the ties of earth, and enabled him to look forward with tranquility to that inseparable union in heaven, where the Savior shall bind all hearts eternally to Himself. He knew that the sufferings which are here sustained for religion's sake, will be followed by joy ineffable, and that the brightest crowns have been awarded to those who are most familiarized to sorrow. In his preparation for Rome which Claudius Aquaviva, the General of the Society of Jesus, had appointed as the place of his novitiate, he was continually surrounded by his friends and relatives who expressed their unfeigned sorrow at his departure. He responded to their expressions of grief in a feeling and sublime manner, surpassing in true philosophy all that the boasted Socrates ever taught, or Plato in his visionary dreams of happiness imagined. "I seek for nothing but the salvation of my soul—I earnestly recommend you to do the same." Oh! admirable words! Oh! disinterested testimony of a generous heart! The spirit of wisdom dictated the sentiment and angels recorded it in heaven.

He arrived at Rome in the Pontificate of Pope Sixtus the Fifth, and began his novitiate on the 25th of November, 1585, not having yet completed his eighteenth year. He rejoiced exceedingly that he was permitted to take up his residence in the "City of the Soul," where every object he saw was hallowed by some glorious recollections associated with the triumphs of our venerable faith, where the atmosphere he breathed was holy and the ground whereon he trod had been consecrated by martyrs' blood. He was unable to contain the holy enthusiasm he felt on this occasion and when conducted to the humble cell which he preferred to the palace he had voluntarily resigned, he cried out in the language of the Psalmist, "*Haec requies mea in saeculum saeculi; hic habitabo, quoniam elegi eam.*" Ps. 131, v. 14. This is my rest for ever and ever; here will I dwell for I have chosen it." On entering into the religious state he applied himself most diligently to acquire a complete victory over that innate pride, common to us all, and which, if not timely subdued, will gradually gain the ascendancy over the most humble. And the man of honor, as he is fashionably styled, is not the more solicitous to seek the "bubble reputation," than was this young Prince, actuated by higher and nobler motives, to become the least of the servants of Jesus Christ, and

even to forget if possible, that he was descended from the illustrious house of Gonzaga. His piety, his humility, but above all his charity edified the fathers to whose care he was entrusted, and endeared him to all his fellow students. It is not to be supposed that much can be related of a saint who was cut off in the flower of his age, and whose life was consequently not chequered by those vicissitudes which distinguished that of a Xavier or an Ignatius of Loyola. Let it suffice, therefore, that in a Society where obedience is one of the tests of virtue, Aloysius discharged every duty assigned him with an exactitude that secured him the approbation of all his superiors and rendered him the glory as well as one of the brightest ornaments of that Society of which he was such an illustrious member. It is true that the current of his life did not flow uninterruptedly along like a gentle stream, nor was he wholly unprepared for whatever might disturb its serenity, and hence when he received the news of his father's death—he bore it with the calm resignation, not of the stoic who is too proud to be affected by the sorrows of mortality, but with the true philosophy of a Christian whose grief is chastened by undying hope and fortified by his sublime expectations of immortality.

In an epidemic which ravaged Italy in the year 1591, all its fury seemed to be concentrated on Rome, and many of the inhabitants were swept off by its violence. Aloysius, like an angel of mercy, with heavenly goodness fraught, flew from hospital to hospital, ministering unceasingly to the wants of the afflicted, and blunting the arrows of the destroyer. The timid were encouraged by his example, and many who were shrinking from the storm, seeing the fearless intrepidity displayed by our Saint, were roused to deeds of charity, such only as religion can inspire. Among the rest a young student named Tiberius Bondi, animated with this spirit, and panting like Jesus Christ, to lay down his life for the welfare of others, was charged by his superiors to moderate his zeal lest in his constant attendance on the sick he should catch the distemper. “Were I to know that I should catch my death,” replied the undaunted youth, “it would not be possible for me to refrain from acting as I do as long as I have before my eyes the example of Gonzaga.” Death had no terrors for him whose soul was undefiled by sin and insensible to slavish fear, and hence when his companions assembled around the dying couch of Bondi, sympathizing in the agony he suffered, Aloysius in his ardor to be dissolved, and to

be with Christ, exclaimed, "Oh! how gladly would I exchange places with Bondi! What a favor would God do me, were He to take me in his stead!" These were indeed the sentiments of a Christian. This was language worthy to be uttered by a disciple of Ignatius.

We hear much of the boasted kindness of modern philanthropists, whose zeal, however, too frequently evaporates when affliction supplicates relief, and distress seeks alleviation. But it is in the trying hour when pestilence carries destruction in every blast, and every friend has fled, that the true lovers of man, without ostentation, generously peril their lives as the proof of their professions, and bare their bosoms to the arrow aimed at a brother's bosom. Many of the fathers fell the victims of charity in the plague already mentioned, and our Saint himself, stricken down by the violence of the disease, lay prostrated on a bed of sickness. His malady increased so rapidly that it was judged expedient to give him the Viaticum and Extreme Unction, and he most ardently sighed for that better world, where his thoughts had been centered ever since reason erected her throne in his heart. He partially recovered, but his frame was so much shattered by the attack, that he relapsed into a fever which eventually terminated his existence. The anguish of his bodily sufferings, however, could not weaken his devotion or diminish the ardor of his soul. He was favored with one of those ecstasies which are experienced but by few, who, like Moses, whilst yet in the flesh, are over-shadowed by the effulgence of the Divinity and gaze upon the splendor of His glory. He predicted the day of his dissolution, and on the Octave of Corpus Christi, 1591, repeating the words, "Lord, into Thy hands I commend my spirit," he expired without a struggle, in the twenty-fourth year of his age, and the fifth of his connection with the Society.

I have purposely omitted many interesting and edifying circumstances connected with the life of this Angel Saint, as he was styled, conscious that it was unnecessary to detail particularly those events with which I am sure you are most familiarly acquainted. The Society of Jesus recommends him as the model of youth and the patron of students; and you are all aware that the Society of Jesus needs no encomiums of mine. Her missionaries, like the rainbow, span both hemispheres; while their success in developing the youthful mind has only been equalled by the indefatigable perseverance of her philosophers, the erudition of her scholars and the piety of her Saints.

And now does not the life of Aloysius convey a most salutary lesson to every reflecting mind? He might have moved with dignity in the highest circles of society, have trodden the courts of kings, and shone in the councils of his country. Yet rank for him had no honor, pleasures no charms, riches no enjoyment. Unaffected by worldly distinction, he would have spurned a monarch's crown had it been offered, or resigned it most willingly to those whose heads were aching for it. His only ambition was "to do good by stealth and blush to find it fame," to shun, not to court the honors that were pressed upon him, to listen unmoved to the plaudits with which he was everywhere greeted, and to seek for that divine transcendent happiness—that imperishable glory with which his soul shall continue to be eternally satiated when the mightiest empires of earth shall have been annihilated, her sceptres broken, and her thrones crumbled into dust.

We, too, are frequently reminded of the vanity of life by the many vicissitudes which surround us, and if not yet insensible to the repeated admonitions we daily receive, we will not neglect their import. Youth, manhood, age, all successively swept from our midst, and who can tell whether the unerring shaft is not this moment levelled, and that ere to-morrow's sun dawns above the horizon, his own heart may have been cloven down by the inexorable storm.

It is the interest of all, then, to live well since all have souls to save. Death should never find a Christian unprepared, and he should imagine that each day is merely lent by Heaven to fit him for that awful tribunal, where hypocrisy drops her mask, and virtue firm and inflexible can alone propitiate the clemency of her judge. It was by lifting the curtain, by looking into futurity that Aloysius learned to despise the false and fleeting pleasures of earth.

We must also imitate him if we wish to secure the salvation of our souls—a treasure which should be inestimably dear to every individual, for if once it perish, God Himself, infinite as He is, could not indemnify us for the loss. It is with this view that I present to you to-day, a few of the leading features which distinguished the life of St. Aloysius of Gonzaga, flattering myself that you will not deem it sufficient merely to admire, but that you will also emulate his virtues, and thus be the joint participators of his glory.

The students, however, were soon compelled to relinquish their

beautiful country home. This change was due to the action of the Bishop, who had introduced the noble Order of the Ursulines into the Diocese, and had placed them in the Seminary at Brown County. The students and the institution were again transferred, and brought back to Cincinnati, in 1845.

REV. CLAUDE GACON AND REV. WILLIAM
CHEYMOL.

REV. CLAUDE GACON was born in Riom, diocese of Clermont, France. Besides having the advantage of pious and exemplary parents who imbued him from his earliest childhood with the love of God, and taught him the inestimable benefit of preserving unspotted the garment of innocence he had received in baptism, he was taken into special favor for his candor and purity of manners by an aged priest, who had suffered much for his faith in the great Revolution. By this saintly ecclesiastic, whose Mass, even when in college he daily served, he was inspired with an ardent desire of devoting himself to the service of Almighty God, and received his first lessons in Latin from one of the good Cure's vicars. After completing his Seminary course with the Sulpitians, he was ordained priest at the Trinity ordinations, in 1824, and immediately entered on the exercises of the holy ministry.

Rev. William Cheymol was born near Clermont, France, in April, 1811. Having finished his studies he was ordained in the Seminary Chapel of the Sulpitians, in 1837, by Rt. Rev. Bishop Feron.

In 1839, when Archbishop Purcell, in quest of fellow-laborers, visited France, and represented the destitute condition of the Catholics of his diocese, Revs. Cheymol, Gacon, J. Lamy, afterwards Archbishop of Santa Fe, and three other priests, gave up home and country to become missionaries in the distant West.

The first and only mission of the two friends, Fathers Cheymol and Gacon, was at St. Martin's, where they together bore the burden and the heat, the fatigue of bad roads, the rude lodging, the scant and coarse fare. They attended the Church of St. Philomena, Clermont County, and St. Patrick's Church, Fayetteville. During the location of the Diocesan Seminary at Brown County, they also assisted in the instruction of the young Levites. In 1847 were commenced the new buildings at the present Convent and Academy for the Sisters of the



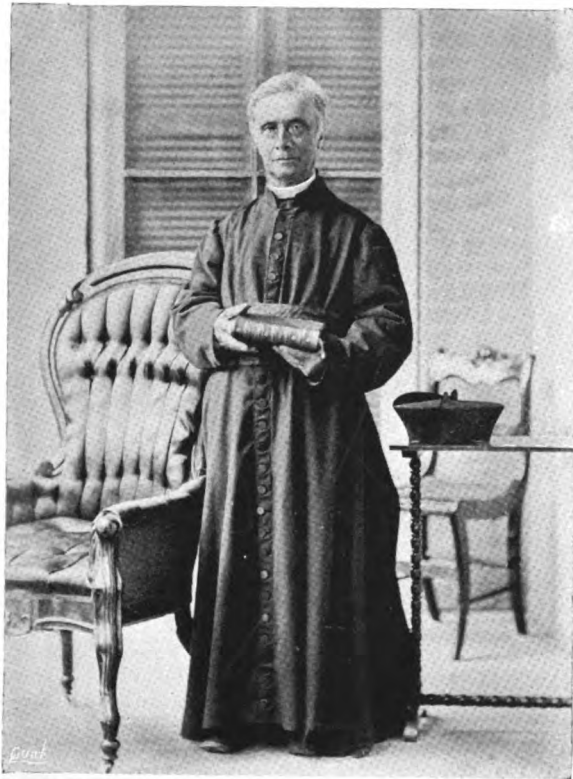
REV. WILLIAM CHEYMOL.

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At Clermont, France, in April, 1860, he was ordained to the Ministry by the Bishop of Clermont, M. de Fauriol.

Dr. D. H. B. is a student fellow of the National Science Foundation, and a member of the staff of the Center for the Study of the History of Science and Technology, University of Wisconsin, Madison. He is currently a postdoctoral fellow at the Center for the Study of the History of Science and Technology, University of Wisconsin, Madison.

As the number of the two friends, Fathers & their children, steadily grew, they together bore the burden of the long and hard roads, the sick, longing, the scanty food, and the cold of the winter of St. Pl'hemus, Chertsey, and the St. Johns Church, New Bedford. During the location of St. John's in the New County, they also assisted in the building of the church. In 1847 were admitted to the society of the St. John's Academy for the Sisters of the



REV. WILLIAM CHEYMOL.

Ursuline Order. Fathers Cheymol and Gacon were assigned to the institution as Chaplains, but continued to attend the French Catholics of Fayetteville and vicinity.

After twenty-six years of sacerdotal life it pleased God to call one of these zealous missionaries to his reward. Father Gacon died June 2, 1865, in the sixty-eighth year of his age. He was attacked with his last illness on the feast of his Patron, St. Philip Neri, whose life he was constantly reading, whose virtues he was constantly proposing for imitation, and which he himself exemplified, and on whose octave day he yielded up his pure soul into the hands of his Creator. Father Cheymol, Father Daly, Father Dutton, the Mother Superior and assistant Mother of the Ursulines, and his devoted Physician, Dr. Hall, were all engaged by his bedside in prayer when he expired.

Solemn Pontifical Mass of Requiem was celebrated in the Convent Chapel, while the venerated remains, arrayed in priestly vestments, lay in the uncovered coffin, in presence of the weeping sisterhood, the pupils and the congregation. The sermon was preached by the Most Rev. Archbishop.

After the "Libera" the procession moved slowly and solemnly to the little cemetery and the earth soon closed over the mortal remains of one of the purest, the humblest and most enlightened of spiritual directors. Returning from the grave every eye sought, every mind thought of the faithful friend, the inseparable companion of the deceased, left to accomplish his share of the work given to them by Divine Providence.

Father Cheymol continued as Chaplain of the Convent until his death, Friday, July 17, 1885. As a priest he was always exemplary, punctual, and faithful in the discharge of every duty; as a companion and friend he was an accomplished gentleman. His funeral obsequies took place at St. Martin's Convent Chapel, on the following Monday.

The Most Rev. Archbishop Elder was present and officiated at the High Mass of Requiem; Rev. J. M. Mackey, Assistant Priest; Rev. P. Mazuret and Rev. Thomas McLeigh, Deacons of Honor; Rev. David O'Meara, Deacon of Mass; Rev. Denis Mackey, Subdeacon; Rev. James Carey and Rev. F. Messmer, Book and Candle Bearers; Rev. H. Moeller, D.D., Master of Ceremonies. Rev. F. X. Dutton preached a beautiful and impressive sermon.

The funeral procession then formed and the mortal remains of Father Cheymol were placed beside those of his beloved friend.

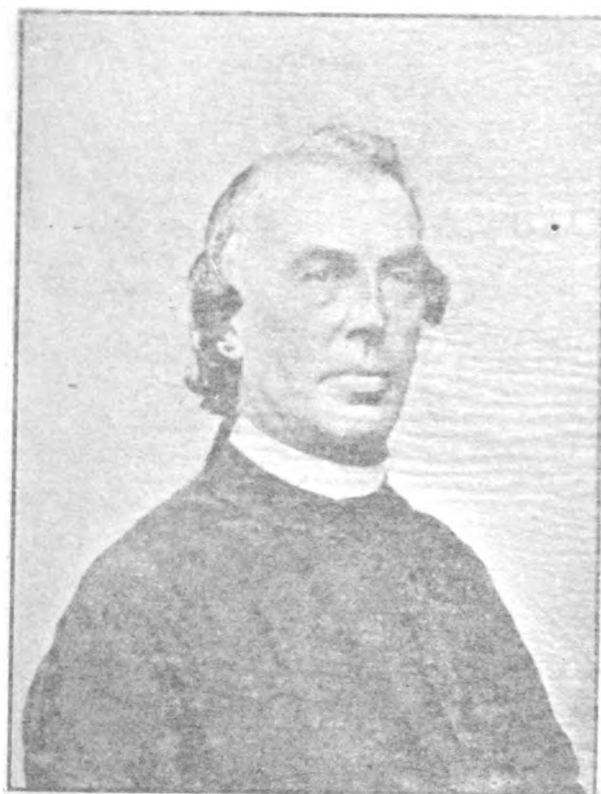
VERY REV. J. F. BURLANDO, C.M.,

Rector of St. Francis Xavier's Seminary, Brown County.

THE subject of this sketch, the Very Rev. James Francis Burlando, was born May 6, 1814, in Genoa, Italy, of virtuous and highly respectable parents. From his edifying life, so replete with beautiful incidents, we gather the following record of his boyhood and its subsequent career of usefulness, so conducive to the glory of God and the relief of suffering humanity. After his first communion, he felt a strong inclination to devote himself to the service of God, and, like another Samuel, he faithfully corresponded to the divine inspiration. After receiving minor orders, he joined an association of young clerics who devoted all their spare time to visiting the city jail and penitentiary, to instruct the condemned and prepare them for their first communion and confirmation.

With a view to form himself to a thoroughly priestly character and to attain a truly ecclesiastical spirit, Father Burlando, with his virtuous companions, faithfully attended the Ecclesiastical Conferences held by the learned Dean of the University, in which the holy functions of the Ministry, Sacred Scripture, Theology, etc., were treated. He thus acquired that apostolic spirit which so eminently fitted him for foreign missions.

On the 16th of February, 1837, his Archbishop, Cardinal Tadini, conferred on him the Holy Orders of Subdeacon and Deacon. Then, imitating the example of some of his clerical friends and fellow-students, he followed the counsels of our Lord, and left a devoted father, kind brothers and a much loved sister for the American mission of the United States. He entered the novitiate of the Lazarists at Genoa, at the time when Rev. John Odin, C.M., late Archbishop of New Orleans, went to Europe, seeking recruits for the infant Seminary at the Barrens, Missouri.



VERY REV. C. BURLANDO, C.M.

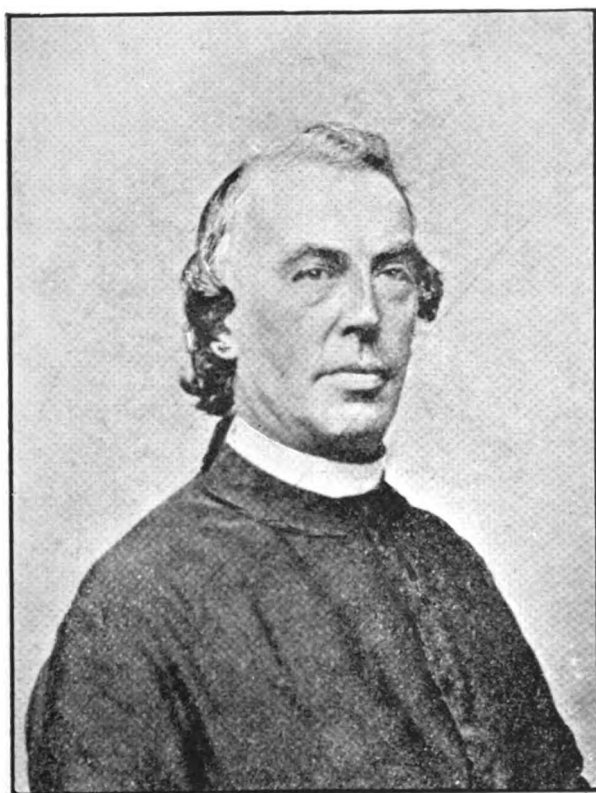
Quincy, Mass.,

Nov. 16th 1871.

My dear Father, I have just spoken, James Francis Barber, of
your nephew, a young man, of virtuous and highly
respectable family, whose young life is replete with beau-
tiful memories of his boyhood and his
early years, and who, in the glory of God and
in the love of his first communion, he felt the
presence of the voice of God, and, like
you, was inspired by the divine inspiration,
and was the association of young clerics
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and a thoroughly priestly character and
virtue, Father Lombardi, with his virtuous
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the clergy in which the holy functions of the
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Archbishop, Cardinal (T. M.),
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VERY REV. F. BURLANDO, C.M.

This gentleman, passing from France to Italy, visited Genoa, where, among others, he accepted the offer of M. Burlando for said poor and arduous mission. But, before he could realize his pious project, our friend was obliged to meet and overcome a very strong opposition on the part of his good father.

In the following June he left Genoa in company with Rev. James Demarcki, C.M., a warm friend and companion of his novitiate, and repaired to Turin, where he was ordained priest on the 9th of July, by the Most Rev. Aloysius Franson, Archbishop of that see, and brother of the late Cardinal Franson, Prefect of the Propaganda. To mitigate, in some measure the pain which his good father experienced on account of this separation, Father Burlando wrote him a pressing invitation to honor and gratify him by being present at his First Mass, on the 10th of July. Touched by his son's respect and affection, he at last relented and assisted with cheerful devotion at the adorable sacrifice offered by his son in the Church of the Visitation. On the occasion, Very Rev. James Rolando, late Superior of the Lazarists, then a student, acted in quality as Censer-bearer. Signor Burlando was in truth, completely overcome during the ceremony of the blessing, and heartily gave his in return to the new priest of God, his cherished son.

A few weeks after, Father Burlando, accompanied by his reverend companion, repaired to the Mother House, in Paris, whence he set out for New Orleans. Having landed safely on the American shore he proceeded by steamboat to Missouri, and reached the Seminary of the Barrens, towards the close of the same year. After a few days of rest from the fatigue of his long voyage, Very Rev. John Timon intimated that it was time to put in practice the great maxim of our Lord: *Nisi efficiamini sicut parvuli, non intrabitis in regnum coelorum*. That, like little children, they must apply themselves in earnest to the study of the English language, if they desired to become efficient missionaries in the new field of their apostolic labors. To enable Father Burlando more speedily to overcome the difficulties of such an undertaking he placed him in the house of Mr. Moore, an accomplished scholar, who was also judge of the County Court of Perryville, Mo.

While at St. Mary's Seminary of the Barrens, Father Burlando discharged the office of Procurator, Professor of Latin, Theology, Holy Scripture, Ecclesiastical Ceremonies, Sacred Music, and taught

the Gregorian chant. He had the Church beautifully frescoed and painted by an Italian artist, Mr. Antony Beltrany. It was here also after two years' novitiate, that he made his vows, December 25, 1839, at the Mass of his Superior and Visitor. In the Autumn of 1841, Rev. John Odin was appointed Vicar-General of the extensive State of Texas, of which he was afterwards Bishop. Among those who were to accompany him in that mission, was Father Burlando; but as Divine Providence had selected and destined him for other more important and arduous duties, he was detained at the Barrens, at the suggestion of Rev. Mr. Paquin, C.M., President of the college, who observed to the Very Rev. Visitor: "What shall we do for Sunday and holiday church services? We have no one who can as well fill the position of organist or teacher of the Gregorian chant." Father Burlando, a born musician, was gifted with a melodious voice; on one occasion while chanting the Lamentations of the Prophet Jeremias at the Cathedral in Cincinnati, during Holy Week, he became the unconscious instrument, in the hands of God, of the prompt conversion of a Protestant. In 1842 Father Burlando was called, together with Rev. Charles Boglioli, C.M., Chaplain of the Charity Hospital, New Orleans, to take charge of the Diocesan Seminary of St. Francis Xavier, in Brown County, Ohio, where he remained in the capacity of Superior till the transfer of the institution to Cincinnati. At Brown County he was often obliged to be the *Servus Servorum Dei*, discharging alternately the office of physician, infirmarian—even that of cook, whenever the brother fell sick. Then it was that laying aside the learned volumes of St. Augustine and St. Thomas, he joyfully took up the cooking utensils and prepared the dinner or supper for his dear Seminarists, who truly loved their Superior and teacher. On one occasion, having been surprised with his apron on, busy in the functions of Martha, in his humility he imposed silence on him who had discovered him; the secret, however, was revealed, and the good Superior thereby gained still higher esteem and veneration.

Father Burlando was afterwards appointed Confessor of the Ladies of the Sacred Heart, and the Nuns of the Visitation, who duly esteemed and appreciated his talents for so holy and arduous a position.

The last and most important field of his apostolic labors was the Community of the Daughters of Charity at the Central-House of St.

Joseph, near Emmitsburg, whither he repaired in the Spring of 1853, when Father Maller left Emmitsburg for Brazil, in quality of Visitor of that province, and Director of the Daughters of Charity there established, and whom Father Burlando was chosen to succeed as ecclesiastical Superior in the extensive Province of the United States, which position he filled with great ability and success for the space of twenty-three years.

To the wise administration of this worthy Director, and the blessing of God, the community owes its singular prosperity and development. It suffices to state that when he assumed the duties of his position there were only three hundred members distributed among thirty-six houses; and he lived to see the white Cornette on the brow of one thousand and forty-five Daughters of St. Vincent, having under their control ninety-seven establishments for the service of the poor; affording relief for almost every species of misfortune.

Owing to his superior knowledge of architecture, he not only planned, but personally supervised the erection of a great number of these charitable institutions.

We may travel North, South, East and West, through the United States, and everywhere we will find noble edifices, which speak in mute eloquence, not only of his executive ability, but of the boundless charity of Jesus Christ, which continually consumed his heart for poor suffering humanity. The widow, the orphan, the poor sick, the afflicted, the insane, the young, the old, the helpless little babe, from whose infant tears the guilty, unnatural mother turned away, found in Father Burlando a refuge, a father and a friend.

This venerated father needs no marble records to perpetuate his name. The monuments of charity he raised with his own hands immortalize his virtue. *In memoria aeterna erit justus.*

A beautiful illustration of his deference for age, is contained in a little incident that occurred while he was Superior of the Ecclesiastical Seminary of Brown County. It appears that two fun-loving students of the Seminary had decided to amuse themselves at the expense of a very aged priest whose eccentricity they never failed to enjoy when they could do so unobserved by Father Burlando. The plan they had decided upon promised every success. It was conducted with a great deal of caution, for fear of discovery, for a previous attempt and failure had merited for them a severe penance, which they dreaded to incur

again. The dear old father, who was to be the object of their sport, had visited the students and announced his intention of coming to see them again on his approaching feast-day, "When he hoped they would give him a nice Breviary, as the one he held up to them was very old." This suggested the mischief in contemplation. He was extremely fond of a certain article of food, which they resolved to put in form of a Breviary, surrounding it with an elegant wrapping and fastening a pretty note to the ribbon.

One of these students, afterwards a Bishop, went to Father Burlando's room the evening before, for permission to call on the aged father and present him a Breviary, a permission which Father Burlando did not think proper to grant. However, he told them to leave the Breviary with him and he would give it to him. He had scarcely taken it into his hands, after the discomfited student had left the room, than he suspected a ruse. He opened the package and found he was right. Father Burlando immediately procured a handsome Breviary and so nicely replaced the outer wrapping of the package, that no change was visible. The next day according to promise the dear old Father came. He found them in great glee at his arrival, for the two particularly referred to had announced the expected sport of rallying him about the curious Breviary he had, when Father Burlando entered, package in hand, which they thought already delivered. After greeting the old gentleman, he presented him with two beautiful Medallions on the part of *all* the Seminarists. He then said, in a very emphatic voice, that he had also a special gift from *two* of the students, which he knew would be greatly appreciated, as their beautiful note was indicative of their affection and profound respect for his sacred and venerable character. The package was opened and the handsome Breviary held up to view. The guilty pair could not conceal their mortification, but quickly followed him to his room and on their knees, acknowledged their fault in the most penitent terms, protesting they would remember the lesson all their lives. He gave them both a picture, which they always treasured, and often wrote to him on the anniversary of the memorable day, reminding him of it.

The welfare, the progress, the perfection of the community of the Sisters was his all-absorbing sentiment, the one grand object for which all his energies were exerted, his health consumed, and his brain probably over-taxed, so that in the prime of his manhood he filled a premature grave.

Sunday, February 16, 1873, at the close of a day well spent in the exercise of his sacred functions and other duties, good Father Burlando was suddenly stricken down with paralysis and calmly expired before medical aid could reach him. A sad stroke indeed, since by it the Church lost one of her brightest lights, the Congregation of the Mission a most valuable member and the Sisters of Charity a most zealous, devoted and paternal Superior.

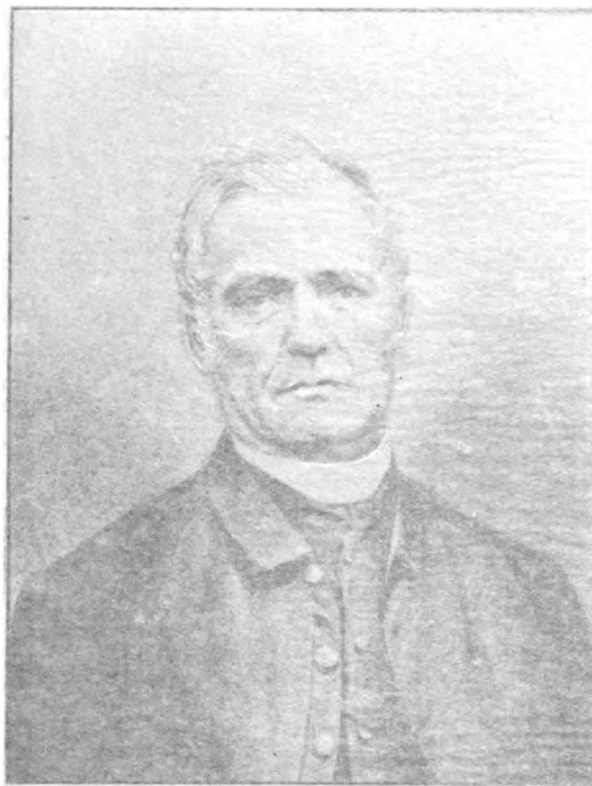
The funeral services took place in the church of the Central-House of the Sisters of Charity, St. Joseph, Emmitsburg, February 19th, at 8 o'clock A. M.

Among the sorrowing multitude that gathered around the venerated remains, were many prominent clergymen from Baltimore, Washington and other adjacent places, who deeply mourned his untimely loss, whilst numerous Sisters from the principal cities hastened to blend their grief and sympathy with the bereaved Sisters of the Mother House. After the solemn chanting of the Office of the Dead by the Rev. Clergy and Seminarists of Mount St. Mary's College, the Mass of Requiem began; the celebrant being Rev. H. Gandolfo, the life-long friend of the deceased, assisted by his confreres, Rev. Fathers Ginstiniani and Fitzgerald, C.M. At the conclusion of the Mass and Absolution, the long and imposing procession of clergy, seminarists, students, sisters, pupils of the academy and the rest of the laity, sadly wended its way to the little cemetery of the Sisters of Charity; the pall-bearers being, Very Rev. John McCloskey, President of Mount St. Mary's; Rev. F. Murdie, Vice-President; Rev. Jacob Walter, of St. Patrick's, Washington; Rev. J. Watterson, Professor of Divinity in St. Mary's College; Rev. John Manns, of St. John's, Baltimore, and Rev. D. McCarthy, C.M. After the final prayers the casket was lowered amid the sobs and tears of the bereaved community, and other sorrowing hearts, that surrounded the last resting place of the deeply lamented Father Burlando.

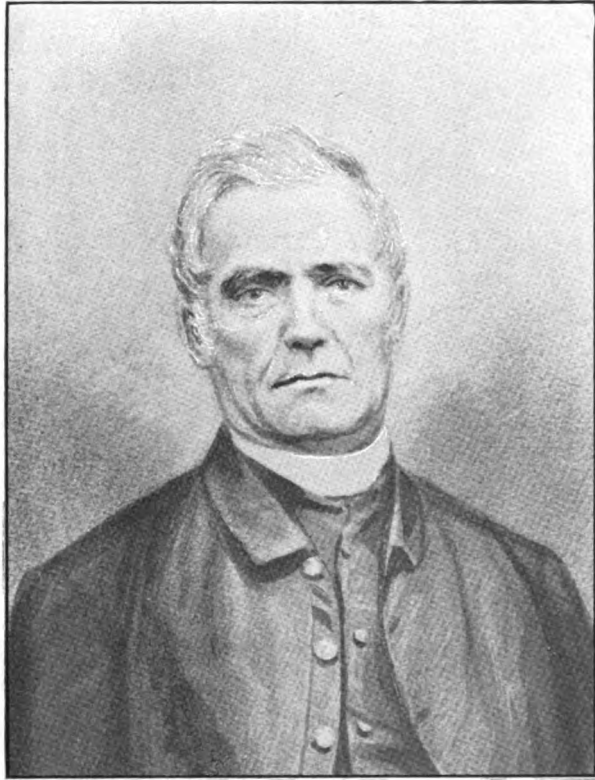
REV. CHARLES BOGLIOLI, C.M.

CHARLES BOGLIOLI was born at Canjo, in the Duchy of Parma, December 1, 1814. He made his classical studies at Piacenza, and having determined to devote his life to the American missions, he entered the Congregation of the Mission at Placentia, November 15, 1835. He took his holy vows January 25, 1838. He then came to America and was ordained in New Orleans in 1841. After his ordination he spent a short time in St. Louis, and was then appointed to assist Father Burlando in the direction of the Diocesan Seminary of St. Francis Xavier, Brown County, Ohio. Here he labored until 1845. He was the possessor of an excellent mind, and had a wonderful facility of communicating his knowledge to his pupils, and the men who studied under this good Lazarist were veritable giants of learning, and yielded not in their acquirements to any, no matter where educated. Dr. Brownson, having met him while visiting in New Orleans, said that Father Boglioli was the greatest philosopher in America. When the Seminary was removed to Cincinnati in 1845, Father Boglioli returned to St. Louis, and was afterwards appointed to labor on the missions of Louisiana, being stationed at La Fourche and Donaldsville. When the Civil War broke out he tendered his services to the Confederate authorities and was appointed one of the regular army chaplains. At the close of the war he returned to New Orleans and was appointed assistant pastor of the church of St. Joseph, and from this church attended the Charity Hospital. His heart outstripped his wonderfully versatile mind, for his love of God and of his fellow-men was unbounded. He was a man of God who gave up native country, a home among loved ones, and all that is near and dear to the human heart in order to make himself useful as a missionary in a strange land.

He feared not to enter the dreaded portals of the pest-house to minister to a suffering fellow-being whom all others had deserted, and



REV. CHARLES BOGLIOLI, C.M.



REV. CHARLES BOGLIOLI, C.M.

in this manner he contracted the loathsome disease which won for him a martyr's crown. A case of leprosy was discovered in New Orleans, and his heroic spirit prompted him to request the care of this victim surrounded by "the vapors of death." When medical succor could not be purchased by gold, when the strongest natural affections had yielded to the love of life, he requested a place near the pallet which friend and relative, father and mother had deserted, and while bending over the plague-tainted face to catch the faint accents of confession, and holding up before the expiring penitent the image of the expiring Redeemer, he contracted the disease. Soon the eruptions began to appear and his loving spiritual daughters, the Sisters of Charity, transferred him to the infected ward from which but a short time before the soul of his converted penitent had taken its flight. He bore his sufferings and torments without a murmur of complaint, consoled no doubt by the bright vision of a martyr's crown awaiting him beyond the grave. He passed to his reward after a long and useful life, July 22, 1882, followed by the praises and benisons of all who knew him. His panegyric is contained in the word "Magnanimity."

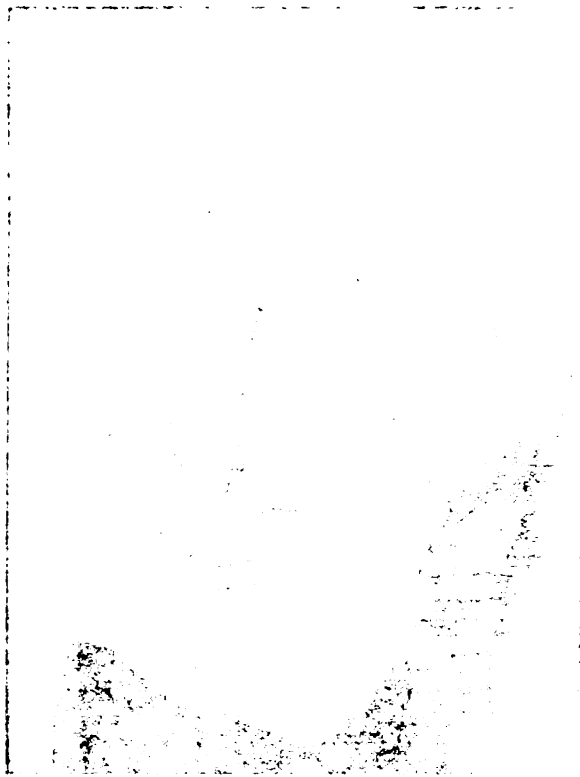
RT. REV. JOHN HENRY LUERS, D.D.,

First Bishop of Fort Wayne.

JOHN HENRY LUERS was born near the city of Munster, Germany, September the 29th, 1819. At the tender age of fourteen he accompanied his parents, who emigrated to the United States. After a short period spent in the East, his family resolved to seek the treasures of the glorious West, and settled near Piqua, Ohio. Here, in union with some of their fellow-countrymen, they laid the foundation of a small village, which, in memory of their old home in the fatherland, they christened Munster. Young Luers secured employment in the village store and learned the rudiments of Latin and acquired a knowledge of English under the tutelage of his employer. In a sermon which he preached on the occasion of the dedication of a new church in his adopted home, in 1847, he referred with pride to the fact that when a boy he had carried shingles and assisted in the building of the old log structure, which the new church had superseded. He attributed the grace of his vocation to the Holy Ministry, to his zeal for the House of God upon this occasion, and continued, "I hope that some of those who have assisted in the completion of this structure may obtain a like favor."

His hopes were eventually realized, for in the crowd on that auspicious occasion was his illustrious successor in the see of Fort Wayne, Rt. Rev. Joseph Dwenger. For several years John Luers faithfully performed his duties in the village store as clerk, but his mind was ill at ease. The desire to dedicate himself to God in the priesthood had gradually grown upon him and would not be repelled.

His parents were situated in far from comfortable circumstances, and needed the proceeds of his earnings to keep the wolf from the door. But the warning of our Savior kept ringing in his ears, "He that loveth father or mother more than me is not worthy of me." The condition of his parents eventually improved, and an accidental, but



REV. JOHN H. LIERS, D.D.

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JOHAN HENRY LUDERS was born near Lüneburg, in 1801, to a family of farmers. Some three days after his birth he was taken to a physician, who ascertained the presence of a tumor, which he judged to be a cancer. A few months later the tumor had so increased in size that he was obliged to seek the assistance of the physicians at Stralsund, and then at Paderborn, Germany, in turn, while some of his friends were endeavoring to induce him to leave his native land and to travel to Paris and London, which he refused to do, and he remained at home until he died at the age of 23 years. Young Luders was a very intelligent person, and he had the advantage of having been instructed in the study of English under the tutelage of his father, and he was also well acquainted with the French language. On the occasion of the death of his father, he was only 15 years of age. In 1817, he returned to his native land, and he was obliged to find means to support himself, and he was obliged to do so for some time after the death of his father. He was obliged to do so for some time after the death of his father. He was obliged to do so for some time after the death of his father.

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RT. REV. JOHN H. LUERS, D.D.

providential, meeting with Bishop Purcell encouraged his hopes and enabled him to enter the Seminary. The Diocesan Seminary was then located on a magnificent farm in Brown County, and here under the tutelage of the Lazarist Fathers, Bishop Luers pursued his course of Theology and Divinity. The length of a course in those days was necessarily abbreviated by the plentiness of the harvest and the scarcity of the laborers.

One priest then patrolled the territory, that is now committed to the care of a dozen pastors, and the flock was scattered here and there, over hill and dale; and oftentimes the faithful shepherd encamped beneath the broad canopy of heaven's dome, with the grass for a bed and the chilly rain or dew for a covering, being unable to reach the house of one of his parishioners. It was with the prospect of such apostolic work before him that John Luers was ordained.

On February 24, 1846, he received Tonsure and the Minor Orders from the hands of Bishop Purcell. On the feast of All Saints, of the same year, he was promoted to Subdeaconship; on November the 4th, the feast of the great St. Charles, he received Deacon's Orders, and on November 11th, St. Martin's day, he became a "priest forever." On the 20th of December, of the same year, St. Joseph's Church in the western part of the city was blessed, and Father Luers presented to the congregation as its first pastor. The church was but half completed and was encumbered with a heavy debt. Under his active, zealous care, this large edifice was rapidly completed and the heavy debt as rapidly liquidated. He also erected a substantial brick school house, into which he gathered the youths of the parish, and it was one of his most delightful tasks "to rear the tender thought." St. Joseph's soon became, under his pastoral guidance and indefatigable labors, one of the largest and most important German congregations in the city. Many of the youths whom he baptized and prepared for their first communion, afterwards assisted him as priests in Fort Wayne, and some of them are yet laboring on the missions of that diocese.

Upon the erection of the see of Fort Wayne, in the latter portion of 1857, he was chosen as its first Bishop, and was consecrated on Sunday, January 10, 1858, by Archbishop Purcell, with the Rt. Rev. M. de St. Palais, of Vincennes, and the Rt. Rev. G. Aloysius Carrell, of Covington, assisting. An eloquent sermon on the "Christian Ministry" was preached by Rt. Rev. M. J. Spalding, Bishop of Louisville.

The blessings, which had so distinctly marked his priestly career, followed him in the episcopacy. In no part of the country did Catholicity make greater advances than in the Diocese of Fort Wayne. His diocese contained a small frame church, used as a Cathedral, and nineteen other churches, under the care of fourteen priests, and comprised thirty-eight counties in Northern Indiana. During his administration a new Cathedral was erected, and the churches, convents and parochial schools with which the diocese is dotted, are the monuments which he designed to perpetuate his memory and excite the zeal of his successors.

The erection of an orphan asylum was one of his most laborious tasks.

Nobody regretted more than Bishop Luers the loss to the true faith resulting from the want of such a home for the poor waifs cast out upon the world. To keep the animal life in their body they are compelled to yield the spiritual life of the soul. To a proper appreciation of this lamentable truth his flock had not yet arrived. To instruct and educate them upon such important matters was his episcopal duty, and the faithful performance thereof is testified by his numerous and eloquent pastorals. We quote from his Christmas pastoral in 1867. After expressing the joyous greetings of Christmas-tide to all his people, he proceeds:

“It is a common occurrence to read of men of wealth bestowing large sums for literary, religious and charitable purposes, but with Catholics this is too rarely the case. Instead of being grateful to God for their prosperity, and giving liberally out of their abundance, many neither return thanks, nor do they remember Christ's suffering little ones. They are lavish, it is true, with fine sentimental phrases about the beauty and necessity of religious and charitable institutions, but Judas sits under their hearts watching the purse. The asylum has been commenced and we *must* go through with it. To succor the needy and the orphan, holy Bishops and Priests have frequently disposed of the very vessels of the sanctuary, and we stand prepared to do likewise if necessity requires. In proportion then with the urgency of the demand, should be your readiness and liberality in answering. Go in spirit with the wise men to Bethlehem to adore the infant Savior and present your offering as they did. What was the first offering they presented? Gold. Do the same. To give alms is an imperative duty upon which

our eternal salvation depends. Every father, mother, child, in short, every one rejoices on Christmas day, and the little ones with glad and merry faces wish their parents a 'merry Christmas.' In this universal rejoicing only one class has no part, and these are the orphans. For them I plead, for them I knock at the doors of the hearts of those confided to me, and ask for a Christmas gift. I beg the zealous and devoted pastors to make this my request, known to every one confided to their care, in the congregations and stations, in the name of the infant Jesus, lying in the manger for them and the whole world, to entreat them to have pity on the orphans, and to gladden their hearts with a substantial Christmas present. They in turn shall lift up their little hands to heaven for their benefactors."

He soon succeeded in raising a noble edifice near the city of Fort Wayne, and his name is held in praise and benediction by many faithful souls, whose infancy and innocence his untiring labors have guarded and protected. Of him might it well be said:

"The good, the gentle deeds of mercy thou hast done,
Shall not die forgotten—that the poor,
The fatherless, the motherless, the friendless,
Who daily own the bounty of thy hand,
Shall cry to heaven and pull a blessing on thee."

The diocese was supplied with sufficient priests to meet the wants of the rapidly growing flock. While on a visit to Rome in 1864, he was commissioned by Pope Pius IX, to draw up the constitution and the rules of the Sisters of the Holy Cross. The priests of the Congregation of the Holy Cross found in him a warm and ardent supporter, and that community, under his protection and the guidance of the late Father Sorin, grew to be one of the most important bodies of regular priests in the country.

Bishop Luers was in attendance at the Provincial Council of Cincinnati, and the Plenary Council of Baltimore, and rendered valuable aid in the formation of decrees.

On June 28, 1871, he was invited to Cleveland to confer orders upon some of the aspirants to the priesthood in that diocese, the see being then vacant. After performing the ceremony he prepared to return home. He appeared to be in his usual robust health—refused a carriage to convey him to the depot, saying that he preferred to walk.

He had gone but a short distance when he fell senseless upon the sidewalk in a fit of apoplexy. Attendance was immediately rendered, and he was carried in a dying condition to the priest's house whose threshold he had crossed but a few moments before. He was speechless and unconscious. Extreme Unction was administered, and ten minutes later the soul of this earnest, energetic and edifying Bishop was seeking its eternal reward at the judgment seat of God. He was blameless in life, and a sudden death found him engaged in the Master's service, well prepared for the summons. His funeral obsequies occurred on Tuesday, July the 4th. A Pontifical Mass of Requiem was sung for the deceased prelate in the Cathedral of Fort Wayne, by Bishop St. Palais. Archbishop Purcell preached upon the solemn occasion. Bishops Toebbe, of Covington, McCloskey, of Louisville, Borgess, of Detroit, O'Hara, of Scranton, Pa., and Very Rev. Hannin, Administrator of Cleveland, were present at the sad ceremony. Nearly all his faithful priests and a large number of the clergy of the neighboring dioceses, were in attendance in the sanctuary. The church was filled to overflowing with the Catholics of Fort Wayne, and the Protestants of the same place, who came to show their deep respect and reverence for the prelate who had been so suddenly snatched away, and whose loss in union with their Catholic fellow-citizens they sincerely deplored. A large delegation from St. Joseph's congregation, Cincinnati, was also in attendance to evince their attachment for their former pastor.

After the last absolution had been pronounced, the remains of Bishop Luers were lowered into the vault prepared for their reception, beneath that throne, which for thirteen years he had so ably occupied.

CHAPTER III.

SEMINARY AT THE EPISCOPAL RESIDENCE,

1845—1851.

THE mind of the Bishop, like a stream that finds no rest till it meets the ocean, set with a steady flow towards the erection of a permanent Seminary. There were many objections against locating it at Brown County; principally, the isolation of the place, the inconvenience of visiting it and overseeing it, a duty considered by him one of supremest importance. These reasons induced him to recall the Seminarists to Cincinnati, to await the realization of plans which though hazy, were daily assuming clearer and more distinct outlines.

The young men on their return in 1845, were placed under the jurisdiction of the eminent theologian, Father Nota, of the Society of Jesus, and occupied the Scholasticate attached to the College.

Father Nota, a native of Italy, was born on the 25th of November, 1807. He entered the Jesuit Novitiate of the Province of Naples, on the 27th of September, 1824. After his ordination to the priesthood, he, together with three others, was sent to the American Missions by the Very Rev. General of the Society, Father Roothan. The special task assigned to Father Nota was the teaching of Philosophy and Theology in the Missouri Province. He arrived in St. Louis early in November, 1841, and on the 13th of the same month went to the novitiate of St. Stanislaus, Florissant. He was employed in teaching the Classics here till 1843. In 1845 he came to Cincinnati, and was engaged in teaching Philosophy and Theology till his transfer to the Maryland Province in 1848.

Soon after the return of the Seminarists from Brown County, an event of the greatest importance to Catholics took place in Cincinnati, the consecration of the Cathedral, on the Second of November, 1845.

The Seminarists, together with their professors, attended in a body and assisted materially in carrying out the solemn ceremonies of the occasion. The following inscription, taken from the corner-stone of the grand edifice, may be of interest to the Catholics of Cincinnati :

ANNO REPARATAE SALUTIS, MDCCCXLI.
 AMER. LIB. VINDICATAE LXV.
 GREGORIO XVI, P. M.
 JOANNE TYLER,
 FEDERATAE AMERICAЕ BOREALIS PRAESIDE ;
 THOMA CORWIN, STATUS OHIO GUBERNATORE ;
 SAMUELE DAVIES, URBIS CINCINN. PRAEFECTO ;
 REVERENDISSIMUS D.D. JOANNES B. PURCELL,
 EPISCOPUS CINCINNATENSIS SECUNDUS.
 ASSISTENTIBUS ECCL. STI. FR. XAVERII PRESBYTERIS ;
 ADM. REV. E. T. COLLINS, VIC. GEN. ET REV. E. PURCELL ;
 NEC NON
 ECCLESIAE SS. TRINITATIS, SEMINARII EPISCOPALIS ET
 COLLEGII STI. FRANC. XAVERII CLERICIS,
 XIII CAL JUNII, IN FESTO ASCENSIONIS DNI.
 SUB B. MARIAE VIRGINIS AUSPICIO,
 ET
 SANCTI PETRI AD VINCULA INVOCATIONE
 DEO OPT. MAX.
 DICANDAE ECCLESIAE
 LAPIDEM HUNC ANGULAREM
 SOLEMNI RITU BENEDIXIT ET IN FUNDAMENTIS COLLOCAVIT.

Holy Orders were conferred for the first time in the newly consecrated Cathedral, on the 13th of November, 1845. Michael A. Byrne was ordained priest, and immediately after his first Mass, was sent as assistant to Father McLaughlin, pastor of St. Mary's Church, Cleveland.

On the 24th of February, 1846, the feast of St. Matthias, Minor Orders were conferred on Thos. Boulger, J. H. Luers and P. Cyril Delacroix. On the feast of All Saints in the same year, J. H. Luers received Subdeaconship ; on St. Charles' Day, Deaconship, and on the 11th of November, Priesthood. Minor Orders were conferred on

Casper Borgess and Louis Gavienzel on the 28th of May, 1847, and Subdeaconship on P. Cyril Delacroix and Thos. Boulger; on the 30th these gentlemen received Deaconship, and on Thursday morning, June 3rd, were ordained Priests, by Bishop Purcell in the Cathedral.

During September of the same year, James V. Conlon received Tonsure and Minor Orders in St. Vincent's Church, Akron, Ohio; on September 3rd, he was made Subdeacon; on the 4th Deacon, and was ordained Priest on the 5th, by Bishop Purcell.

Casper Borgess and Louis Gavienzel, a converted Lutheran minister, were ordained Subdeacons on the 7th of December, 1848; Deacons on the 8th, and on the 10th were ordained Priests by Bishop Whelan, of Richmond.

After the removal of the Seminarists from the care of the Jesuit Fathers in 1848, they were located in the Episcopal residence under the care of Rev. David Whelan. This excellent priest was born in 1807, and died on the 18th of December, 1867. During the twenty-five years of his sacerdotal life he was connected with the Cincinnati Cathedral.

While superior of the Seminarists, there were but twelve students subject to him, among whom were F. J. Goetz, John Quinlan, S. H. Rosecrans, Louis Gavienzel, H. Groendler, A. Kreskel and C. H. Borgess.

All partook of the paternal care of their spiritual father, Bishop Purcell. He watched over his little band of Seminarists with the tenderness of a mother; their cares and troubles were his; their wants and little adversities, their hopes and aspirations were all cherished in his sympathetic heart. The little money which he strove to keep from the poor of his diocese, he bestowed upon the young Levites studying beneath his roof.

Often when the cares of the Diocese pressed heavily upon him, or when the outlook for the future seemed dark and threatening, he would ascend to the attic and there amid his devoted little flock of students spend happy hours telling them of the good being done on the missions, the work yet remaining to be done, and encouraging them to prepare well for the part awaiting them. It was thus he enlivened their spiritual reading, their studies and their recreations, ever instilling into their ductile minds lessons of the greatest practical importance, and frequently dwelling with pardonable pride on the grand building which would soon be erected for his "dear Seminarists."

RT. REV. CASPER H. BORGESS, D.D., .

Second Bishop of Detroit.

CASPER H. BORGESS was born in the village of Adrup, in the Duchy of Oldenburg, on the 1st of August, 1826. He was the son of an honest artisan, who, to ply his trade, was compelled in 1837 to emigrate to America. His father died soon after his arrival in this country and it was the duty of young Casper to maintain his widowed mother. No man ever entertained a more tender affection for a mother than he did. She lived with him during thirty-five years, and during the entire time not one night passed that he did not say evening prayers with her. He pursued his preparatory studies in St. Charles' Seminary, at Philadelphia, and in 1845, at the request of Bishop Purcell, came to Cincinnati. The Diocesan Seminary having been removed from Brown County, was then located at St. Francis Xavier's College. Here, under the able tutelage of the Rev. L. Nota, S.J., he pursued his theology, and though but twenty-one years of age, was appointed to teach philosophy, and, with the revenue derived from his professorship, supported his mother. When the theological department of the Seminary was removed to the Episcopal residence, he repaired thither, and, under the able professor, Rev. David Whelan, Bishop Borgess completed his course. On May the 28th, 1847, he received the Tonsure and four Minors at the hands of Bishop Purcell. On December 7, 1848, he was ordained Subdeacon, on the following day he was promoted to Deaconship, and on December 10th, he received the Holy Order of Priesthood, Rt. Rev. Bishop Whelan, of Richmond, being the ordaining prelate. He was but twenty-two years of age, and an extraordinary dispensation had to be procured from Rome. He said his first Mass in the old church of Holy Trinity, afterwards destroyed by fire.

Immediately after his ordination he was appointed to take charge



RT. REV. C. H. BURGESS, D.D.

THE BORGGLASS, D.D.

Dean of Detroit.

He was born in the village of Adrup, in the Kingdom of Denmark, on the 1st of August, 1826. He was the youngest of six children. His father, who was compelled by the death of his wife to emigrate, soon after his arrival in America, was unable to induce Casper to maintain his native land, and he was drawn by a more tender affection for his mother, who died in 1841, to remain during thirty-five years in his native land. When his mother passed, he did not sail, but remained in Denmark, and finished his preparatory studies in Sorø, Denmark, and in 1848, at the request of his mother, he sailed for America. The Diocese of Southern Norway having been organized in 1847, the County, was then located at St. Francis, and he was appointed for the able tutelage of the Rev. J. L. Nott, D.D., who was then in his twenty-fourth year of age, and who was a student of philosophy, and who the reverend derived much benefit from his tutelage. When the theological Seminary was transferred to the Episcopal residence, he was appointed professor, Rev. David Winlan, D.D., being appointed to the same. On May the 28th, 1847, he was ordained a minister at the hands of Bishop Parcell, and on the 7th of June, 1847, he was ordained Scholastic, on the following day, and on the 10th of June, 1847, he was ordained to the priesthood, and on December 10th, he was ordained to the episcopate, Rt. Rev. Bishop Winlan, of the Diocese of Southern Norway, being present. He was but twenty-two years of age, and a dispensation had to be procured from Rome, and he was ordained in the old church of Holy Trinity, afterwards destroyed by fire. He was then appointed to take charge of the Diocese of Southern Norway, and he was appointed to take charge



RT. REV. C. H. BORGESS, D.D.

of the congregation at Columbus, to which was then attached a large number of missions extending over several of the adjoining counties.

He was ever ready to do service; in the time of the cholera scourge, he often fell asleep in the saddle while visiting the sick. He was constantly on the go, so numerous were his calls to help the sick and save souls. Of his ministrations in the city of Columbus, this clipping from a paper of that time records his zeal and self-sacrifice: "I beg to mention the humane and charitable exertions of our Catholic minister, Rev. Mr. Borgess. This young clergyman, who, by the way, is one of the most eloquent men I ever listened to, (and my years are many), is winning for himself the esteem of every Christian heart in the community. Since the dread scourge of cholera first made its appearance among us, he seems to be occupied day and night visiting the destitute sick, administering to them not only religious consolation, but procuring medicine and administering it with a skill that our most eminent physicians might well envy. During the lone hours of the sultry nights, when sleep is banished from my pillow, and I hear the well-known foot-falls of this amiable clergyman hurrying on his errand of love, I cannot refrain from saying, Protestant though I be, happy are the people who have such a priest. May Divine Providence bless the humane and protect this young minister, whose example is a light to us all."

He continued pastor at this place for more than ten years, and was then transferred to the Cathedral, where he resided, as Chancellor of the Diocese, for eleven years. These important functions prepared him for the sacrifices and labors of a bishop.

On the 8th of February, 1870, he was named by the Holy See, Bishop of Calydon, *in partibus infidelium*, and successor of Bishop Lefevre as Administrator of the Diocese of Detroit. He was the twentieth bishop that received episcopal consecration within the walls of the Cathedral of Cincinnati. He was consecrated on the 24th of April, 1870, by Bishop Rosecrans, of Columbus, assisted by Bishops Luers and Feehan. Rt. Rev. A. M. Toebbe, of Covington, was present in cope and mitre; Rev. Francis Pabisch, D.D., L.L.D., was Assistant Priest and Rev. W. J. Halley, Master of Ceremonies. There were present in the sanctuary sixteen priests from the diocese of Detroit, and twenty-four from Cincinnati. The Seminarists chanted the Litanies and Psalms. The consecration sermon on the apostolic character of the Catholic

Church, was preached by Very Rev. Edward Purcell, V.G. He left for his new home, welcomed by the flock of Christ, whom he had been appointed to rule, and followed by the kindest wishes of his many old friends for his future welfare and happiness in the burdensome office of the Episcopacy. The new Coadjutor immediately assumed direction of the diocese, and on the death of Bishop Rese, December 27, 1871, became, by succession, second Bishop of Detroit. Under his able management the Jesuit fathers established a college at Detroit, and the Franciscans a central house and scholasticate. He provided for the aged by bringing from far away that great charitable order, the Little Sisters of the Poor. Soon after the nuns of the Good Shepherd arrived and began their noble work. During his administration Catholicity rapidly progressed in Michigan, and the system of parochial schools was extended. In March, 1879, "feeling that sickness was coming upon him, feeling there was danger of being called away suddenly amidst unfinished business, he thought it was right to conclude and lay down his business and hand it to his successor while he was in vigor," and accordingly he resigned his see, but his resignation was not accepted by Rome. Yielding to the request of the Holy Father he again assumed the laborious task of governing and conducting his diocese. He sacrificed a Cathedral in Detroit in order that young men might better prepare themselves to become priests. On the 5th of September, 1886, a Diocesan Preparatory Seminary was opened in the city of Monroe. He also established the Borgess Hospital of Kalamazoo, a home for the maimed and afflicted, a living temple of his great charity, that can never be forgotten. In his every act he had at heart the welfare of his people, and his many noble acts will live to testify to the grandeur of his character. He was not indifferent to the good opinion of his fellow-men, but never allowed it to weigh one feather against the sense of duty. Finding his administration of the diocese disturbed by the turbulent conduct of a Polish congregation of Detroit, with a delicacy of conscience and a straightforwardness of conduct, which we must admire, he did what he thought was right before God, and again resigned his see, April 16, 1887, despite the opposition of his Metropolitan. The serious condition of his health would soon have forced him to resign. His resignation was accepted by Rome and he was transferred from Detroit to the Bishopric of Phusae, *in partibus infidelium*, one of the dechristianized African dioceses. He took up his

residence at Cottage Grove, Wayne County, Michigan, and Very Rev. Edward Joos acted as administrator until the appointment of Bishop Foley.

While on a visit to Kalamazoo he was stricken with apoplexy, and here, on May 3, 1890, he yielded up his pure spirit and stood before the judgment-seat of God, prepared to give an account of the fidelity of his service.

The funeral obsequies occurred at St. Augustine's Church, Kalamazoo, May 7, 1890, and were attended by immense crowds of his former subjects, who came to pay their last pious tributes of respect to the memory of their humble, zealous and self-sacrificing Bishop.

Bishop Foley, his successor in the see of Detroit, celebrated Pontifical Requiem Mass. Archbishop Elder preached the funeral sermon, while those who could not obtain admittance to the crowded church, listened to an eloquent discourse on the life and character of the departed prelate by Rt. Rev. C. P. Maes, D.D., of Covington. In attendance in the sanctuary were Bishops Chatard, Watterson, Dwenger, Katzer, Rademacher, Maes, Richter and Cosgrove, besides hundreds of priests from his own and neighboring dioceses. While the "*De Profundis*" was being chanted by the vested choir, the remains of Bishop Borgess were lowered into the sarcophagus, prepared for their reception in the church-yard at Kalamazoo, and the earthly career of another great general in the army of the religion of Jesus Christ was completed.

CHAPTER IV.

MT. ST. MARY'S SEMINARY OF THE WEST.

1847—1860.

THE Seminary, located as it was, at the Episcopal residence, in crowded quarters, and in the heart of the rapidly growing city, could not but labor under disadvantages. The students were but few in number, not from a lack of vocations among the native Catholic youth, but because more could not be accommodated; and even these few were often compelled to forego a lecture in theology because the professor had been called to the bedside of a dying parishioner. Nobody recognized more than Bishop Purcell the necessity of a seminary, where the qualifications of all aspirants to the holy ministry might be tested, and an opportunity offered those who seemed to have the marks of a divine vocation, to acquire the learning and virtues that would fit them for so arduous and exalted a station. But urgent appeals had been made on the liberality of the faithful of the city and diocese for the erection of churches and the building of schools and orphan asylums; and the noble generosity with which they responded made him refrain from soliciting pecuniary assistance for the erection and maintenance of a seminary. Then, as now, most of the Levites of the sacred ministry were taken from the humbler walks of life.

Between the time when a youth yields to the grace of vocation and the time when he can stand at the altar of God, much has to be done. A long probation is to be watched over, a long course of studies is to be completed. The seminary must arm the young warrior, whom it sends forth, with solid virtue and learning, secular as well as ecclesiastical. He must be kept from the contact of the world during his probationary course and allowed to fit himself for his high station.

He must be provided with the temporal necessities now, that he may be enabled to provide others with the spiritual necessities hereafter.

With that noble generosity which always distinguished him, the Bishop had heretofore defrayed all the expenses of the Seminarists, but his limited means prevented his educating a sufficient number to supply the demands of the rapidly growing diocese. Owing to the many vicissitudes attending their education, the few that he could support were not as well equipped as their European brethren. They lacked, not indeed the native talent, but the equally necessary adjuncts to success, system, emulation and thoroughness. These defects might easily be traced to the necessity which compelled him to send men to the missions as quickly as possible. It was of the greatest importance to put the native clergy on an equal intellectual footing with others, no matter where educated, and no matter what the prestige of their Alma Mater. It was necessary to enable them to cope successfully with their sectarian adversaries; so that they could, at any time, reply fully, prudently and unhesitatingly on all matters pertaining to the dogma and discipline of the Church; in a word, so that they could give abundant reasons for the faith that was in them. To do this the erection of a capable and permanent seminary was necessary.

The seemingly nomadic life the students were compelled to lead placed retirement and content out of the question. Unsettled and disquieted by the constant changes of professors and locations, it was impossible to devote themselves to serious and effective study. The urgent calls for priests continued to assail the Bishop; and ever anxious to supply the diocese with competent men, his hopes turned to the erection of a seminary. The Catholic population was increasing rapidly. We will appreciate this, if we consider the fact that in 1848, the Catholics of the Diocese of Cincinnati numbered fifty thousand, while there were but fifty priests. In 1849 there was an increase of fifteen thousand in the population, and the number of priests was sixty-eight. There had been a corresponding increase in the Catholic population of preceding years, and it was an Herculean task to provide a proportionate number of clergymen.

The noble and self-sacrificing priests of the diocese administered the consolations of religion over two-thirds of the State of Ohio. Among these faithful laborers were many of Ireland's sons; Germany, Italy and France were also well represented. But the people, not in

touch nor in perfect sympathy with these noble exiles, longed for the time when they might see their own sons, children of the West, ruling and guiding them. Therefore, Bishop Purcell wanted a seminary at home, in the midst of his flock, where he and his people might see the students growing daily in virtue and learning, where the hearts of the faithful could be refreshed by considering that a body of their own sons, educated in their midst, would soon be laboring amongst them.

The first great impulse was given to the furtherance of the Bishop's design by two merchants of Cincinnati, Messrs. John and James Slevin. No sooner was the desire of the Bishop made known to these noble brothers than, with a generous, Celtic liberality, they instructed him, January 21, 1847, to draw upon them for any amount, ranging from five to ten thousand dollars, to be expended in the erection of a new theological seminary in the neighborhood of Cincinnati. Their noble example enkindled the fires of emulation in two other faithful Irish hearts, and not a week had elapsed when Messrs. Michael and Patrick Considine conveyed, January 27, 1847, to Bishop Purcell, five acres of land upon which to build the institution. This tract of land was located to the west of Cincinnati, and possessed all the requirements for such a site, health, retirement and proximity to the city—qualities desirable, indeed, but seldom found in combination. It was situated on Price Hill, and the location equalled, if it did not surpass, any in the United States. In the broad valley below reposed the Queen City; her tall spires surmounted by the cross, darkly relieved in the morning against the eastern sky, flashed like burnished gold when the sun had journeyed to the west. At all hours of the day the spires, like silent sentinels, indicated to the anxious Seminarists their future battle ground. Along the southern border of the city the beautiful Ohio rolled like a sheet of molten silver, dotted with stately steamers and numerous smaller craft, while beyond, the eye might rest on the green hills and vales of Kentucky. To the west a gorgeous panorama was spread before the vision. Miles of verdant hill and slope, the virgin forest and the teeming orchard, the old log dwelling, the neatly whitewashed country cottage making a view at once refreshing, beautiful and picturesque. It was an ideal location for a seminary, and the Bishop lost no time in closing with the generous offer of the Messrs. Considine.

As soon as Spring opened preparations were commenced for the erection of the building. The grounds were graded, avenues approaching the site built, and the foundations of the structure dug by the generous brothers who had donated the site. Everything was now in readiness for the grand undertaking; the dream of Bishop Fenwick was about to be realized by his worthy successor. The following Spring operations were resumed and the erection of the central portion of the building commenced. The Messrs. Slevin, not to be outdone by their generous countrymen, had volunteered to complete this part, eighty feet square and four stories high, at their own expense. The corner-stone of St. Francis Xavier's Seminary, as it was then called, was laid with great ceremonies on the feast of St. Vincent de Paul, July 19, 1848, by Bishop Purcell, assisted by several of the diocesan clergy. The Sisters of Charity, several nuns from the Ursuline Convent on Bank street, the Messrs. Slevin, by whose generosity the building was to be completed, and numbers of the Catholic population who felt an intense interest in this establishment for the education of priests were present at the ceremony. The entire party was sumptuously entertained in the evening at the dwelling of Mr. Patrick Considine, who presented the Bishop with the site. To show his love and reverence for the famous institution, over whose destinies he had so ably presided before his elevation to the Episcopacy—struck, no doubt, by the similarity of the sites—which he desired to imitate not only in name, but in thoroughness and efficiency, Bishop Purcell changed the name of the new Seminary and christened it Mount St. Mary's of the West. The foundations and walls of the centre edifice were completed in the Fall. Before proceeding further, Bishop Purcell decided to consult his faithful clergy on the important measure. He accordingly invited them to attend a spiritual retreat, preached by Rt. Rev. Dr. Whelan, of Richmond, commencing on November 30, 1848, and ending on December 8th. The retreat was immediately followed by a Diocesan Synod. The following reverend gentlemen assembled at the Cathedral, in obedience to the Episcopal call, for the purpose of discussing the means of maintaining the new institution, then in course of erection: Very Rev. E. T. Collins, Vicar-General; Very Rev. Edward Purcell, Vicar-General; Rev. T. R. Butler, of Fayetteville; H. D. Juncker, of Dayton, afterwards first Bishop of Alton; James F. Wood, afterwards first Archbishop of Philadelphia; William Schonat, of Columbus; Louis

Navarron, Darke County; Claude Gacon, Superior of the Ursulines, Brown County; William Cheymol, St. Martin's, Brown County; C. Zappoth, St. Michael's, Cincinnati; C. H. Borgess, of Zanesville, afterwards Bishop of Detroit; H. Ridder, Holy Trinity; James McCaffry, Marietta; Emmanuel Thienpont, Portsmouth; James P. Cahill, Piqua; Daniel M. Hallinan, Hamilton; J. M. Young, Lancaster, afterwards Bishop of Erie; Cornelius Daly, of Covington; Thomas F. Boulger, Danville; D. Whelan, Cathedral; M. J. Byrne, Fulton; Clement Hammer; J. H. Luers, St. Joseph's, afterwards first Bishop of Fort Wayne; B. Hengehold, St. Philomena's; William Untertheiner, St. John's; Edward Elschmann, St. John's; D. Kenny, S.J., St. Xavier's; Otto Jair, St. John's; W. F. Mearns, S.J.; Xavier Kalcher, S.J., Chillicothe; Xavier Whippeln, S.J.; C. Vandendriecshen, S.J., St. Xavier's; J. Patchouski, S.J., Newport; L. S. Gavienzel, St. Joseph's; H. Pozzo, Andrew Herbstreil, C.P.P.S., Munster; Ferdinand Kuhr, Covington; John Lamy, afterwards Archbishop of Santa Fe; Timothy Farrel, Steubenville; C. Kremer, Malaga, and F. Bremer, St. Henry's.

After a full discussion the Bishop and clergy unanimously decided that the institution was absolutely needed to meet the exigencies of the growing diocese, praised the liberality of the noble-hearted laymen, who had donated the site and volunteered to complete the building, and approved the Bishop's plans for the maintenance of the institution. Aglow with the zeal of their Ordinary, the priests did not stop at mere words of approval, but each one bound himself to pay an annual contribution of ten dollars towards its support.

It was further resolved that the Bishop should write a Pastoral, which should be read to the laity on the second Sunday after Easter and the Sunday within the octave of All Saints. The following able Pastoral, which may be considered the launching of the great venture, was accordingly prepared and read:

To the Clergy and Laity of the Diocese of Cincinnati:

DEAR AND VENERABLE BRETHREN AND BELOVED CHILDREN IN GOD:—One of the most important duties which we have to fulfill in your regard, at the commencement of the year, is to recall to the minds of the clergy, and make known to the faithful a resolution unanimously

adopted in the-Synod, which was celebrated at the close of the recent pastoral retreat.

The object of this resolution was to adopt the most effectual means to provide for the support of the Diocesan Seminary, and the education of a body of learned, pious and devoted priests, to meet the wants of many new congregations, and to take the places which we now occupy, when death shall have removed us from this earthly scene, or old age and infirmity shall have incapacitated us for labor.

It is scarcely possible to exaggerate the importance of the object which this resolution contemplates. Religion is essential to our happiness as individuals, and as members of society. Nations rise or fall in proportion to their fidelity to religion, or their defection from her. She alone can infuse into the soul of man the knowledge which enables him to appreciate the great benefits of Christian civilization, and the virtues which fit him for their enjoyment. She alone can teach him so to regulate his intercourse with his fellow men, as not only not to interfere unjustly with the rights of others, but to be willing, from the sublime motive of brotherly love, to sacrifice his private interests to the public good. From the moment that a people begin to despise in theory, or to neglect in practice, the sublime precepts of religion, dates their inevitable relapse into barbarism. The ferocious instincts of the brute hasten to supplant the most generous impulses of humanity, and the dark passions of the savage are substituted, in the bosom of the degenerate Christian, for all the refining influences and ennobling charities of the Gospel.

Now to whom, if not to the priesthood, are we indebted for the possession of that divine faith, without which we cannot enjoy peace or safety in the present life, or hope for happiness in the future? To what other order of men did God first reveal His holy will, consecrating them in a special manner to Himself, that they might meditate His holy law, night and day, and faithfully promulgate it to his people? To whom but to them did he say, "You are the salt of the earth, the light of the world?" To whom did he promise his perpetual assistance, but to those who, like Him, took not the honor to themselves, but waited to be called of the Father, as Aaron was? To whom, in a word, but those whom St. Paul calls his "ministers," his "ambassadors," the "dispensers of the mysteries of God;" and of whom he declares, in one of the most impressive lessons ever taught us by an inspired writer,

that whereas God was in Christ, during His mortal life, reconciling the world to Himself, when Christ ceased to be present among men in a visible form, His Apostles and their successors, received from Him the same "word and ministry of reconciliation," continuing, in His name and by His authority, the sublime and holy functions which He Himself first exercised, and for whose endurance, until all the elect are gathered unto heaven, He has left us His unfailing promise?

The establishment of Ecclesiastical Seminaries, where the qualifications of aspirants to this holy and awful ministry might be tested, and an opportunity offered to those who seemed to her to have the marks of a divine vocation, to acquire the learning and virtues that might fit them for so arduous and exalted a station, has ever been regarded by the Church as a duty which claimed her unceasing solicitude and care. The zeal with which the great Apostle of the Gentiles instructed his disciples, Timothy and Titus, the admonitions which he addressed to them on the prudent selection of "faithful men," whom they were to ordain to "teach others," the schools of sacred science which the primitive bishops of the Church established in their own houses, the letters of the Sovereign Pontiffs, and the decrees of councils providing for the right education of the clergy, all combine to prove to us the paramount importance which the Church attached to this great object.

The brightest pages of her history are devoted to the record of the virtues and merits of the founders of societies for the instruction and formation of the priesthood. And if "the most divine of all divine works is to co-operate with Jesus Christ in the salvation of souls," we may safely conclude that there can be no charity more useful to men, or pleasing to God, than that which consecrates our lives, our talents, and our wealth, to the foundation and endowment of institutions, whence are one day to issue the heirs of the sublime charity of Christ and his apostles, the successors to those virtues and powers, whose end is the redemption of the entire world.

Conscious of the many urgent appeals which were made on the liberality of the faithful of this diocese and city, for the erection of churches, the building and support of schools and orphan asylums, and the relief of the destitute—appeals to which, it gives us heartfelt pleasure to acknowledge, they have always generously responded—we have hitherto refrained from soliciting pecuniary aid for the Seminary. And yet to any one who reflects on the great number of young men, for all of

whose wants we have felt it our duty to provide during their studies for the ministry, and the still greater number from Europe, whose traveling expenses to this country, and their outfit here, in many instances we defrayed, it must be obvious that the burden was heavier than we could bear. Indeed, we are appalled at the magnitude of the effort, thank God, so successfully made to provide pastors for so many churches and congregations, during more than fifteen years, without having received as much as would support and educate a single seminarist from any of the altars at which he was destined to minister.

We have seen, we trust, with that true Catholic feeling which rejoices at the good wherever done, the enlightened interest which the faithful of other dioceses have manifested for the prosperity of institutions for the education of the minister, and how generously they emulated, in this respect, the zeal of their first pastors. We have even been amazed at the enormous sums which have been found ready, whenever called for, to sustain Protestant seminaries, which are continually sending forth legions of false teachers who scruple not to impute to us principles and doctrines which we abhor, and who leave nothing unattempted to poison the public mind and pervert the faith of our people. If the tide of misrepresentation and calumny has been, we shall not say rolled back upon our opponents, for we scorn to assail them with the unchristian arms with which they assail us, but if it has been arrested in its course, and if so many of our fellow-citizens have happily abjured the prejudices, which for want of better knowledge, they had so long entertained against us, the change is, undoubtedly, to be attributed to the zeal and ability of our clergy in vindicating the truth, the purity and the holiness of the faith which we have inherited from the Saints, and in whose conscientious profession we hope to live and die. Who is there amongst us, beloved brethren, whose soul contains a single spark of Catholic faith, who rejoices not at a result so cheering to every true believer? Who is there whose heart will not overflow with gratitude to God when he sees the honored progress of our Holy Church in this blessed land of universal freedom, where she is placed face to face with every error, under circumstances to which there can be found no parallel in her eventful history? Who is there who admires not the divine energy which she displayed in overcoming every obstacle to her development, proceeding to accomplish the mission which she received from on high, with a quietness, a sublimity

and a grandeur with which only the irresistible movement of the starry host of heaven can compare? Who is there, finally, who, for the love of that God "who, when he was rich, for our sakes became poor," will not cheerfully contribute some small portion of the substance with which that God has blessed him, to sustain and perpetuate the holy triumphs of truth? This is surely one of the noblest uses to which wealth can be applied. And it must be one of the greatest consolations of the dying Christian to be able to reflect that instead of losing all that he possessed by the accidents of life, or wasting it in vain expenditure and luxury, or accumulating it to pamper the sloth of ungrateful heirs, until, as St. James says, ch. v., v. 3: "its rust eats flesh like fire," he had laid by in time, his share for his God, and is now hastening where he shall find it increased the hundred fold in that blessed kingdom where neither "rust nor moth can consume, and where thieves cannot break through and steal."

But it is not for himself alone that the Christian who has contributed for the education of a priest gains heaven. He shares, it is true, in the merits of all the good works which that priest performs in the pulpit, in the confessional, at the altar, by the death-bed, but he also meets in paradise the saints, who, but for the priest, might have never heard of the Savior, or been invited to the "marriage supper of the Lamb." Oh! if we had faith like the mustard seed, how highly we would prize the privilege of this association. And charity like this is, if we dare so speak, more than "twice blessed," blessing him that gives and him that receives, and those in whose behalf it is received or given—a holy communion of good deeds is thus established between all orders and conditions of God's people.

The priest is bound to fidelity and duty by a stronger and dearer tie when he remembers his benefactors. He loves the church by which such charity is inspired and cherished. He rejoices at her joy and sympathizes in her afflictions. Far from forgetting the vow he plighted when he was first clothed in her livery, or aiming, like the vile apostate, a parricidal blow at the womb that bore, or the breasts that nurtured him, he is ready at each moment to sacrifice his own life for her protection. "Who is weak and he is not weak with him, who is scandalized when he is not on fire" for the reparation of the scandal.

They are priests of this description, beloved brethren, whom we are anxious to educate, whom we invite you to assist us in educating

in this diocese—truly, eminently, “men of God”—“workmen who need not to be ashamed”—thoroughly furnished unto every good work,” “having the mystery of faith in a pure conscience,” distinguished for modesty, holy temperance, sobriety and self-denial. “Feeding the flock” entrusted to them, and “taking care of it,” not by constraint, but willingly according to God, not for filthy lucre’s sake, but voluntarily, neither as “lording it” in any manner over one another, or the people, “but being made a pattern of the flock, from the heart.” St. Peter, 1st, Ep. : ch, v., 2:3.

We humbly trust, beloved brethren, that the lives of many of our clergy, and among them, of several who have been educated in our own Seminary or in those in which we had confidence abroad, answer to the portrait of a good priest, thus drawn by the Holy Ghost. We desire to preserve and perfect this spirit, and to increase, chiefly from amongst our native Catholic youth, the number of such priests. To the regular clergy, we are under lasting obligations, for the assistance which they have rendered to us. But the pastoral care of souls is not the direct object of their institute, and while we earnestly desire to see their services to this diocese continued, we must not forget they are subject at any moment to be recalled by their superiors, and that the want of “laborers for the saving of the harvest,” is greater than with all their zeal they can supply. God will bless all who labor together with “one heart and one soul,” to advance His kingdom, but He will especially bless those whom, for His sake, we have imposed on ourselves certain sacrifices to educate. When, therefore, we consulted with our venerable clergy, in the late Synod, on the best means of accomplishing this object, it was suggested by them, that we should address to you this Pastoral, and invite you, in concert with your beloved pastors, to select any one or two Sundays of the year, which may be agreed upon, to have a collection made in every church and congregation throughout the diocese, for the support of the Seminarists. One family, with a generosity which God alone can adequately reward, has undertaken to build for us the Seminary. The foundation has been already built, and the materials for the super structure will be ready the moment the Spring opens, and allows the work to be resumed. The Catholics of the diocese will, we doubt not, do the rest. The amount collected in every church will be published, to the honor of the congregation, in the *Catholic Telegraph*. The names of annual,

or life subscribers, will be sent to any of the clergy of the Cathedral, and all shall be faithfully preserved in our archives. The Holy Sacrifice of the Mass shall be offered once every month for the contributors to the fund which shall thus be realized, and the inmates of the Seminary shall be exhorted constantly to pray for their temporal and eternal welfare.

†JOHN BAPTIST, *Bp. Cin.*

Assured of the zealous co-operation of his clergy, the Bishop now began to seek suitable professors to take charge of the institution when completed. He required men of acknowledged skill, devotedness and piety, and none but the most proficient could hope to obtain a chair in the new Seminary. He applied to the Sulpitians for members of that order, but in some manner arrangements were not satisfactory to Bishop Purcell, and he resolved to select his corps of professors from the secular clergy, and conduct the institution as its prototype, Mount St. Mary's, Emmitsburg, was managed under his administration. With this purpose in view, he had sent some of his Levites to Rome to complete their course at the Propaganda, whilst another pursued his course of theology, and prepared himself for his noble mission at the Seminary of St. Sulpice, Paris. He desired his students to be educated by professors second to none in ecclesiastical knowledge, thoroughly imbued with the apostolic spirit, completely in touch with the sentiments of his flock, and who would instruct their pupils to a proper appreciation of the circumstances and conditions of the mission upon which their lot was to be cast. He recognized that for the formation of a pure exemplary, efficient priesthood, and the placing of every clergyman in that position in which he could do the greatest good to the greatest number, it was indispensable that his whole life should be known to his ecclesiastical superiors, and he wanted his own co-laborers in the divine vineyard to perfectly correspond with the portrait of a true priest as he had sketched it in his recent pastoral.

Upon the elevation of the See of Cincinnati to an Archbishopric, July 19, 1850, His Grace, Archbishop Purcell, prepared to visit the Holy City to receive the Pallium from the hands of the illustrious Pius IX. Before embarking at New York, he received information of the proclamation of the Jubilee of that year.

On the feast of the Epiphany of the year 1851, while on board the

Atlantic steamer "Africa," he wrote a pastoral to his flock, communicating the information and promulgating the Jubilee in the Archdiocese. Though surrounded by waves that mounted to the heavens and went down to the depths, while contemplating the uncontrollable dominion, and experiencing the mercy of God "who ruleth with majesty the power of the sea and appeaseth the motion of the waves thereof," the new Seminary was uppermost in his thoughts, and he recommended to the faithful "as the chief, though not exclusive object, of their alms, the support of the diocesan seminary," and knowing well that they would comply with his request, "the thought," he said, "will turn the raging storm to a gentle breeze and deliver us from our distress." The amount of alms contributed during this season of grace amounted to \$1,800. Work on the building progressed rapidly, and, during the summer of 1851 the institution was prepared for occupation. The Messrs. Slevin had expended the munificent sum of \$22,166.05 in its completion. The Archbishop donated to the Seminary Chapel a beautiful stained glass window, representing the daughter of Herodias presenting the head of St. John, the Baptist, to her mother. This exquisite work of art had been presented to the Archbishop by one of his European friends, and was greatly admired by all who saw it. The Chapel, then located on the second floor of the centre building, was selected as its future sanctuary to preserve it from the repeated attempts of fanatics to destroy it. The new Seminary was solemnly blessed and opened on October 2, 1851. The Archbishop had arrived from Rome in time to be present at the opening ceremonies. In an address on the occasion he said: "We place the Seminary under the powerful protection of the Immaculate Mother of God, the Holy Angels and the Saints, now gloriously reigning in Heaven, who were distinguished on earth for zeal for the beauty of the sanctuary, whose greatest ornament is the piety and holiness of its ministers."

Rev. Michael Mary Hallinan, D.D., was placed in charge as Rector. This learned priest had just arrived from Paris, where he had finished his theological course at the Seminary of St. Sulpice and received the Doctor's cap in theology. He was assisted in the management of the institution by Rev. David Whelan. The classes of Philosophy and Theology were immediately organized and regularly attended by twelve students. The roster included the following names: Rev. Jeremiah O'Connor, an assistant professor; Messrs. Michael

Ford, Thos. Walsh, William Barrett, John McGinn, John B. Donohue, James J. O'Donohue, now the venerable pastor of St. Mary's Church, Hamilton; David Kelly, F. H. Lange, Bernard Hemsteger, afterwards the Vicar-General of the Columbus diocese; Joseph Wittler, Nicholas Thisse, Daniel McCarthy and David Walker. Of this number, Father O'Donohue and Rev. David Walker, S.J., are the only living links.

The first recorded ordinations occurred in the Chapel of the new Seminary, on November 14, 1851, when Michael Ford, John McGinn and Bernard Hemsteger received Clerical Tonsure at the hands of Most Rev. Archbishop Purcell. On the same day Messrs. Michael Ford and Martin Winand were initiated in the four Minors. On the 16th of the same month Messrs. Ford and Winand received Subdeaconship and two days later, with Jeremiah O'Connor, were promoted to Deaconship. On November 21st, Reverends Michael Ford and Martin Winand received Holy Priesthood, being the first clergymen sent forth from the infant institution of Mount St. Mary's of the West.

From a Pastoral of the Archbishop issued on the occasion of the first annual report of the institution, January 29, 1852, we extract the following: "The friends of religion in this diocese, have reason to be grateful to Almighty God, that the resources, which in His Mercy He has provided for the regular supply of the Holy Ministry are now such as to inspire a confident hope that the destitute missions will shortly be furnished with faithful and efficient pastors, and the new churches and congregations will not appeal in vain for spiritual assistance and support. With the increase of Catholics by birth, emigration and conversion, the number of the priesthood, owing to the want of adequate means for their education, has not hitherto proportionately increased; but while we deplore the loss, which religion has in consequence suffered—in the great multitude of persons, who have wandered like sheep without a shepherd, an easy prey to the natural proneness of the human heart to evil, as well as to the pernicious influence of bad example, and the machinations of heresy and error—we must still admire and glorify the wonderful ways of God, Who, seeing our inability in times past to educate our clergy, mercifully sent us more priests than we could reasonably have expected, men according to His own heart, who left comfortable situations in Europe and in this country, to assist us in saving the perishing souls of our people. It is to the same Infinite Mercy that we give all the glory of the provision now made for

the future education of the clergy of the diocese. It was the Divine "Author and Finisher of our Faith," Who loves His church, Who calls her ministers, who gave His life blood for her children, that inspired one generous family to give the large and beautiful site upon which the Séminary now stands; another to rear in strength and elegance of structure, one of the noblest monuments in the country of Catholic liberality and zeal, as well as of gratitude for the blessings of Providence, which we humbly pray may never cease to be extended to our benefactors; another still to commence an endowment of the institution by granting it a rental of one thousand dollars, to be only made available, however, in three or four years from the present time, while many of the congregations in the diocese, in the collection, which was made for this purpose, have evinced the Catholic interest which they take in the success of an institution, than which no other can have stronger claims on their sympathy, since there is none more intimately connected with the advancement of religion and the welfare of society.

"We trust that this good Catholic spirit will be propagated still more extensively from day to day, and that the charity which we here commemorate, and which shall be faithfully recorded in the archives of the Seminary, and affectionately remembered by our priests at the altar, will have many imitators. Families and individuals whom God has blessed with means, and who seek to make an investment of a portion of those means in a manner most conducive to His glory and their own salvation, may rest assured that they cannot better accomplish this double object, than by providing for the education of a good priest. The health of all in the institution has been excellent and we have every reason to look for a continuance of this blessing, when we consider the purity of the air and water, the judicious arrangement of the building and the discipline of the house. On Sundays and Festivals a detachment of the Seminarists attend at the Cathedral, the remainder perform the divine office in the Seminary Chapel."

Besides those at Mt. St. Mary's, there were about twenty students in course of preparation for it, in the little Seminary of the priests of the Congregation of the Mission, St. Mary's of the Barrens, Perry county, Mo. Some of the diocesan students were at Emmitsburg, others at St. Sulpice, Paris, and one at the Propaganda, Rome. The total receipts from churches, clergy and laity, from the date of issue of the Pastoral of 1849, to the date of the report, was \$5,547.36; and the expenses of

the new Seminary, added to the expenses incurred for the students in other institutions, formed a total of \$7,766.31, making the excess of expenditures over receipts \$2,218.95. Towards the close of the year 1851, Rev. Francis Joseph Pabisch arrived from the University of Vienna, and assumed charge of the classes of Sacred Scripture, and Church History; Rev. Jeremiah O'Connor, one of the advanced Seminarists, taught Moral and Mental Philosophy.

The pious season of Holy Week, 1852, was observed with great solemnity and devotion. The students in a body assisted at the chanting of the *Tenebrae*, at the Cathedral. The Catholics of the city attended the solemn services in large numbers, and were edified by the admirable conduct of the young men. On the 25th of April, 1852, Rev. Jeremiah O'Connor, the professor of Philosophy, was promoted to Holy Priesthood by Archbishop Purcell. He continued to reside at the Seminary and perform his usual duties. The first scholastic year of the Seminary's existence closed July 1, 1852, when the summer vacation commenced. The students returned to their homes to take a much-needed rest, and those who resided at a distance were given suitable accommodations by the pastors of the various churches outside the city. No student in the early days was permitted to spend his vacation in the city.

At the beginning of September, studies were resumed with Rev. Dr. Hallinan, the Rector, professing Moral and Dogmatic Theology; Rev. David Whelan, Sacred Scripture and Church History; and Rev. Jeremiah O'Connor, Mental and Moral Philosophy. Rev. Francis J. Pabisch had, at the commencement of vacation, assumed temporary charge of the parish of St. James, White Oak, and at his own request, the Archbishop allowed him to remain. On October 9, 1852, Rev. Sylvester H. Rosecrans, D.D., returned from the Propaganda, where he had completed his course with high honors. He was immediately named associate editor of the *Catholic Telegraph*, and appointed professor of Dogmatic Theology in the Seminary. He was placed in charge of St. Thomas' Church, in the city, as pastor, but every morning found him on his way to the Seminary to teach his class. The annual report, embracing an account of the receipts and expenditures from January 1 to December 31, 1852, showed that there were eighteen students in the Seminary. Prefixed to the report is an appeal of the Archbishop to the clergy and laity for assistance. He impresses

on his flock the necessity of well-conducted theological schools, where students may acquire the knowledge and virtues which their state demands, without which they can do no useful work in the vineyard of the Lord, nor ever render themselves acceptable to Him. He reminds the pastors of souls of the obligation they had assumed in the Synod of 1848, and earnestly urging them to fulfill their duties, ends by saying: "Let us all unite, with cheerful wills and holy zeal, with the determination of doing better than hitherto, and then we shall have the consolation while on earth, of seeing good and faithful missionaries sent forth from our Seminary, and hereafter our reward shall be exceedingly great in heaven." Among the number of clergymen who faithfully paid their subscription we find the name of Very Rev. S. T. Badin, the Proto-sacerdos of the United States.

The report shows an excess of expenditures over receipts of \$3,007.80. The Archbishop with a view of stimulating the zeal of his clergy announced that from henceforth his Cathedra-ticum should be donated to the Seminary Fund.

On February 19, 1853, Rev. W. Barret and Henry Lange were ordained Deacons, and on the 24th they received Priesthood from the hands of Most Rev. Archbishop Purcell. Father Barret was appointed pastor of St. Thomas' Church, and Rev. Dr. Rosecrans removed to the Cathedral, as the onerous duties of a parish interfered with his professorial duties. Father Lange continued to reside at the Seminary and teach, and from here he attended St. Aloysius Church, Cummins-ville.

On the 19th of April, 1853, the professors and students received the sorrowful news of the death of Very Rev. Stephen T. Badin, the first priest ordained in the United States, and who had taken a fatherly interest in the growing institution. He had never visited the city without calling to see the Seminarists, and his visits were especially welcome because of his fame as a relator of anecdotes, and he took great pleasure in narrating incidents of the hardships, privations and anxieties of his early missionary days, when alone he undertook the arduous task of evangelizing the boundless forest and trackless prairie of the Valley of the Mississippi; and these tales could not but inspire the young Levites with new zeal and fervor for the glorious cause in which their lot was cast, to take up the burden and to fill the place of this veteran of the Sanctuary. The students attended the funeral

obsequies at the Cathedral in a body. The remains were deposited in the Crypt of the Cathedral near those of Bishop Fenwick.

His young friends turned from the affecting scene with a determined resolution to rival, in their attachment to the faith and self-sacrificing devotion, the venerable deceased, who during sixty years had been an ornament of the Sanctuary.

On May 15th, Messrs. Sheehan, Garvey and Doyle of the diocese of Pittsburgh, and Reverends Hemsteger, Kelly, and J. B. Donahoe of the Archdiocese of Cincinnati were ordained Subdeacons. Two days later Reverends Sheehan, Kelly and Donahoe were promoted to Deaconship, and on May 21st, Reverends Kelly and Donahoe received Priesthood from Archbishop Purcell.

The studies pursued with so much assiduity during the year, were closed, after an examination of the students in the various branches which had occupied their minds, on July 1, 1853. Press notices of the fact in the secular and religious papers, inform us that the Seminary was rising rapidly in the estimation of the clergy, and hopes were expressed that it would soon occupy a chief place among the theological schools of the United States.

Studies were resumed at the commencement of the following September, with twenty-one students attending the lectures of the pious and learned professors. Dr. Hallinan taught Moral, Dr. Rosecrans Dogma, and Rev. Charles Sheehan assumed charge of the Philosophy class. On the 15th of October, 1853, ordinations were held in the Seminary Chapel. Thos. J. J. Coppinger, Edward Fitzgerald, the present Bishop of Little Rock, John Menge and Terrence Smith, received Clerical Tonsure, and, together with Joseph Wittler, Minor Orders, at the hands of Most Rev. Archbishop Purcell. On the following day Messrs. Wittler and Thisse were ordained Subdeacons; Rev. Messrs. Doyle, Garvey and Hemsteger, Deacons; and Rev. Charles Sheehan, who was Professor of Philosophy, was promoted to the Holy Order of Priesthood.

The Most Rev. Dr. Bedini, Apostolic Nuncio, visited the city of Cincinnati during the Christmas holidays of 1853. He was affectionately welcomed by the Catholics of Cincinnati, and especially by the institutions of learning. During his too short presence in the city he visited Mount St. Mary's. He received an address in Latin from the theological students, and assisted at a thesis, which one of the

students defended and another attacked with much spirit and modesty, expressing himself much pleased with both. At the request of the Archbishop, Monsignor Bedini conferred Deaconship on Rev. John Thisse, in the Seminary Chapel, on the Vigil of the Nativity of Our Lord. His short visit to the city was not, however, without pains and insults. On Christmas night, after the Archbishop and the Nuncio had retired to rest, a blood-thirsty mob, bent upon burning the Cathedral and taking the life of the representative of Pius IX., marched in large forces towards the Cathedral, bearing transparencies with every manner of insulting devices and mottoes. They were met by the police, and this attempt at bloodshed, in a peaceful city, on a Sunday and a Christmas night was signally thwarted. The action of the mob in disgracing the hospitality of Cincinnati, by insulting, if not murdering, an unoffending guest of one of her citizens, was repudiated and abhorred by every true citizen, by every lover of law and order. He experienced, despite all that malice and hatred of Catholicity could effect, a holy joy in the midst of his persecutions. On the feast of the Holy Innocents, he had the pleasure of elevating to the Holy Priesthood, in the Chapel of St. Peter's Female Orphan Asylum, Rev. John N. Thisse. It was the anniversary of the day, thirty-five years previously, when the excellent Nuncio took the ecclesiastical habit, in his eleventh year, and of the day of his first Mass, which he celebrated twenty-five years before in his native town in sunny Italy.

All the orphans of the four Catholic asylums, and many of the clergy and laity, kind friends of the orphans, had the honor of dining with him. The scene was most affecting, and the addresses of the orphans, the music and songs of the children, rendered it one never to be forgotten. In a letter which the Monsignor wrote to Archbishop Purcell after his departure from the city, he thus refers to his visit to Mount St. Mary's: "God be blessed who preserves such lively faith in the hearts of your people, and presents such bright hopes for the future, in the piety and docility of the young Levites of your Seminary." Of the entertainment at the orphan asylum, and the pleasure he experienced, he writes: "It is in veritable gratitude for having been found worthy to suffer the outrages of the world for His name's sake, that I send you the enclosed little offering for your dear orphans. Never shall I forget the beautiful feast you gave me among them. Accept it, dear Archbishop, and bless it, that I may have some share in

the prayers of those innocent children, and by them, as I trust, be protected from evil." This letter breathes the spirit of Christian charity. It is the exhalation of a Catholic heart, which, like the flower, the more it is crushed, the more fragrance it diffuses. He had been most cruelly misrepresented, but he forgave all, excused all, prayed for all—for those who had originated the false accusations, and for those who had been deceived by them.

The annual report, exhibiting the amount of receipts and expenditures from January 1, 1853, to the 8th of February, 1854, shows an excess of expenditures over receipts of only \$410.41. The laity and clergy had contributed liberally to the support of the Seminary during the year, and the Society of the Propagation of the Faith, Lyons, France, had donated a thousand dollars to be expended in the education of priests in the diocesan Seminary.

At the commencement of the year 1854, Rev. Charles Sheehan, who professed Philosophy, was obliged on account of ill health to resign his place, and his classes were taught until the close of the scholastic year by one of the advanced theologians. The annual examination occurred at Mount St. Mary's, June 28th, and on the following day the students left to spend their vacation with some one of the reverend clergy in the country, to recruit their health and strength, and revive their spirit for the coming year.

In a circular of this year the Archbishop says: "This institution, destined to supply our diocese with priests in the future, and the hope and joy of all good Catholics, which their liberal support towards it best evinces, was opened some three years ago, and has in that short space of time already given seven priests to the Archdiocese. The number of Seminarist has been constantly on the increase since it was first opened, and will be considerably augmented by new applicants the coming year, and the Rt. Rev. Bishop Baraga, Vicar Apostolic of Upper Michigan also intends to place his students there. Considering the many difficulties, which in the beginning every institution has to encounter, and the short period of its existence, the Seminary is advancing prosperously. What a consolation to see at last in our midst an institution to which we can look with joyous hopes, for priests who will be a light to those sitting in darkness; a guide and support to those who are faithful, and a consolation and assistance to those who are dying and departing this world. May the blessing of the Almighty rest forever upon the institution."

During the vacation, William James Barry, afterwards the saintly Rector, the rich promise of whose varied learning death so quickly blighted, received the Clerical Tonsure and four Minors preparatory to entering the Seminary.

Studies were resumed on September 4, 1854. The Rev. Dr. Hallinan was succeeded by the Rev. Jno. Quinlan, afterwards Bishop of Mobile, as Rector and Professor of Moral Theology. Rev. Dr. Rosecrans, though burdened with pastoral duties at the Cathedral, continued to teach Dogma, and Rev. Augustine M. Toebe, afterwards Bishop of Covington, one of the advanced students, was installed as Procurator and Professor of Moral Philosophy and Sacred Scripture.

Father Quinlan had secured the Sisters of Charity to take charge of the domestic and culinary departments, and the students were rejoiced on their return to find the good sisters installed in Mrs. Burke's place. Needless to remark, into no better hands could the charge have fallen. The world knows the exalted virtue of these daughters of Christ, their unshrinking watchfulness and care, "where pestilence scatters his breath," the holy modesty and sweet smile that of itself alleviates the torturing pains of the moaning victim, and sheds a bright ray of sunshine into the chamber where suffering humanity is writhing in pain and wasting with disease. Men who would proscribe Catholics from all offices because of their religious convictions, contest not her claim to the offices of Christian charity. She may enter the pest-house from whose dread portals the bravest and strongest quail and shrink; she may breathe there the pestilence, that walks abroad in that mansion of misery in order to minister to disease where it is most loathsome, and to relieve suffering where it is most wretched. There, too, the tones of her voice may be heard mingling with the last accents of human despair, to sooth the fainting soul as she points through the gloom of the dark valley of death to the cross of Christ, which stands, transfigured in celestial light, to bridge the way from earth to heaven.

They have performed, from the commencement, just as effective service in providing for the wants of the inner man, and their motherly solicitude and kindness have always been manifested in caring for the disabled Levites of the Seminary. Proper care and attention has always been bestowed upon the cleanliness of the students' rooms, and the infirmary has lost the disagreeable features which usually attend such places, by the ceaseless solicitude of her

"Forever gliding with a noiseless tread,
 As loth to break the slumberer's rest ;
 To smoothe the pillow, raise the drooping head,
 And pour her balsam on the bleeding breast."

The names of Sisters Sophia, Dominica, Vincent, Bernardine, Benedicta, Mary Paul, Gabriella, Monica, Cyril and numerous others need not be written on marble tablets to preserve the memory of their glorious deeds, for deep in the hearts of the students of their times are their names inscribed, and often, we feel certain, are they breathed at the Altar of God by the noble priests, whom as Levites, they had so faithfully served. Truly, if "they serve God well who serve His creatures," their reward will be great in the Kingdom of Heaven.

On September 8, 1854, the feast of the Nativity of the Blessed Virgin, Augustine M. Toebbe was ordained Subdeacon, two days later Deacon, and on the 14th, Feast of the Exaltation of the Holy Cross, he was raised to the Priesthood. The annual retreat of the Seminarists, which was also attended by the English speaking clergy of the diocese, began October 15, and was preached by Rt. Rev. Dr. McGill, Bishop of Richmond. During the retreat Orders were conferred. On October 18th, Rev. Thomas Coppinger received Deaconship, and Rev. J. B. Menge, Subdeaconship. On the 19th, Rev. Mr. Menge was promoted to the Order of the Diaconate, and on the closing day of the retreat, October 21st, Reverends Coppinger, Menge and Frederick Bender received Holy Priesthood. During the Ember Week the Archbishop conferred Orders on several of the students in the Seminary Chapel. On December 20th, Messrs. Thomas Walsh and Francis O'Shea, of the diocese of Pittsburgh; John Madagan, of the diocese of Erie; Terrence Smith, John Duffy, Eugene Corcoran and John Tierney, of the Archdiocese of Cincinnati received Tonsure and Minor Orders. On the following day, Messrs. Walsh, O'Shea, Smith and Edward Fitzgerald were ordained Subdeacons. On December 22nd, Rev. Messrs. Walsh and O'Shea were promoted to Deaconship, and on the following day Rev. Thomas Walsh was raised to Holy Priesthood.

In April, 1855, a notice appeared in the *Catholic Telegraph* informing the clergy and laity that the funds of the Seminary were exhausted, and the Archbishop made an earnest appeal to the Catholics of the diocese for immediate support of the institution which creates and sustains all other charities. On May the 3rd, Rev. Terrence

Smith received the Order of the Diaconate, and on May 5th, he and Rev. Francis O'Shea, of the Pittsburgh diocese, were promoted to Holy Priesthood by Archbishop Purcell.

On Sunday, May 13, 1855, the first Provincial Council of Cincinnati opened. The prelates of the Province present, in the order of their consecration, were: Most Rev. Archbishop Purcell, D.D., of Cincinnati; Rt. Rev. Peter Paul Lefevre, D.D., Coadjutor and Administrator of Detroit; Rt. Rev. Amadeus Rappe, D.D., of Cleveland; Rt. Rev. Martin J. Spalding, D.D., of Louisville; Rt. Rev. Maurice de St. Palais, D.D., of Vincennes; Rt. Rev. Geo. A. Carrell, D.D., of Covington; Rt. Rev. Frederick Baraga, D.D., Vicar-Apostolic of the Peninsula of Michigan. Of the decrees enacted, the first and most important which occupied the minds of the Fathers, had for their object the training of a pious and learned priesthood for the work of the ministry. To this purpose six of the decrees were devoted. They call to mind, in the words of the Tridentine Council, the care that Bishops should take to promote to sacred orders none but men of approved piety and learning, and to subject them, when invested with the pastoral ministry, to examinations on their fitness for the office, whenever they judge necessary. In addition to the resources already afforded in the respective dioceses for ecclesiastical instruction, a Provincial Seminary for preparatory studies was adopted—that of St. Thomas, in Kentucky, and Mount St. Mary's for Holy Scripture, Theology, Church History, Patrology and the cognate branches of clerical learning. A decree was also passed, petitioning the Holy See to make Mount St. Mary's a Pontifical College, and requesting the faculty of conferring degrees in Philosophy and Theology. The decrees enacted in reference to both of these important matters, are herewith given in full:

VI. Cum innotuisset Patribus deesse in plerisque Seminariis Dioecesanis tum copiam quae decet magistrorum, tum numerum alumnorum ad alendam aemulationem in studiis scientiae et pietatis necessarium, placuit omnibus, Seminarium commune pro universa Provincia instituire, Seminariis Dioecesanis tamen minime sublatis; aedemque Seminarii Sanctae Mariae ad Montem prope urbem Cincinnatiensem, munificentissime a Reverendissimo ac Illustrissimo DD. Archiepiscopo Cincinnatiensi oblatam, eligere in situm novi instituti.

VII. Perpensis quoque incrementis, quae exinde sacrarum rerum

scientia, atque decore quem Catholica Religio in his regionibus caperet, censuerunt omnes supplicandam esse Sanctam Sedem ut ex sua dignatione hoc Seminarium Provinciale aliquo modo Collegium Pontificium fieret, quatenus per auctoritatem Apostolicam facultate conferendi gradus Philosophiae et Theologiae, atque exigendi ab alumniis, post sex mensium probationem, juramentum manendi in propria Missione in ejusmodi Collegiis consuetum, decoraretur.

The Sacred Congregation of the Propagation of the Faith, through its Prefect, Cardinal Barnabo, rendered the following decision regarding the seventh decree: "Differi voluerunt responsum quoad petitionem ut Provinciale Seminarium declaratur Pontificium, eidemque conferatur tradendi gradus academicos."

The Prelates, with several respected lay gentlemen, were constituted a board, under a general law of the State of Ohio, for the government of Mount St. Mary's Provincial Seminary, and to them was left the appointment of a Rector and Faculty. The Archbishop of Cincinnati and the Bishops of Louisville, Cleveland, Vincennes and Covington were appointed a committee for the selection of the Faculty. These Prelates, after praising the excellence of the Seminary in the past, and the work of its laborious and self-sacrificing professors, unanimously decided upon the retention of the professors of the preceding year.

Mount St. Mary's Provincial Theological Seminary opened its portals for the reception of students, September 3, 1855. The annual retreat for the Seminarist, at which many of the clergy, who found it convenient and desirable, attended, began on September 22d, and was preached by Rev. Peter Lavialle, Professor of the Provincial Preparatory Seminary of St. Thomas, afterwards Bishop of Louisville. Mr. James J. O'Donohue, now the venerable and respected pastor of St. Mary's Church, Hamilton, was ordained Subdeacon on the feast of the Nativity of the Blessed Virgin Mary; Deacon on St. Matthew's Day, and Priest on September 22d.

During the year many substantial improvements were made on the Seminary grounds. The two-story brick house now used as a boiler-room and workmen's departments was built, and the athletic students from this time until the hand-ball court was erected in 1871, made the gable end do service as an alley, and many of the interesting, exciting games played on it still linger in the memory of the old students. The numerous cisterns on the grounds were completed at no little cost. The

students employed many of their recreations in the healthful and useful exercise of constructing and beautifying terraces, planting trees and cultivating the kitchen garden. Prefixed to the annual report of the receipts and expenditures of the year 1855, was the following Pastoral of His Grace, Archbishop Purcell. Containing, as it does, many interesting facts, and the true idea of priestly education, we cannot refrain from presenting it to our readers :

To the Clergy and Laity of the Diocese of Cincinnati:

BELOVED BRETHREN AND CHILDREN IN CHRIST:—We have frequently addressed you in times past on the importance of sustaining the Diocesan Seminary. And we shall doubtless be often constrained to repeat those appeals in future. Placed at the foundation of any good that the Church is expected to accomplish for the glory of God and the salvation of souls in this diocese, or, rather, being itself that foundation, we confess to an intense anxiety to secure your cheerful and generous co-operation for its success. As the physician judges by the pulse and other symptoms of the patient of the state of his health, convalescence, or disease, so we do infer from the zeal, or apathy manifested, in regard to the Seminary, of the health or unsound condition of the soul of priest or layman. The greatest blessing God can confer on a people is to grant them a pious and enlightened, a disinterested and devoted clergy. And the severest chastisement of His wrath for the sins and negligence of a people is to send them bad pastors, that is, men destitute of the knowledge and virtues which should adorn the ministers of Christ.

The Savior surrounded by the twelve Apostles, and instructing them both by word and example in the spirit of their sublime vocation, the care with which He impressed upon them, that they should be "the salt of the earth," and "the light of the world," the fervor with which He prayed that Satan, who "sought to sift them as wheat," should not prevail, and that His Heavenly Father should "preserve them from evil," what else does all this reveal to us but the supreme importance which He attached to the formation of the "Ecclesia Docens," or that portion of His Church which was destined to be the depository of His power, the herald of His truth, and in an especial manner, the imitator of His virtues? The inspired charges delivered by St. Paul to his

beloved Disciples, the Bishops of Ephesus and Crete, on the duties and obligations of their office, and the particular heed they should take to lay not hands lightly on any man, but to select and prove the faithful men to whom they were to commit the dispensation of the heavenly mysteries—"men of God," "workmen who needed not to be ashamed," "fit to teach, to exhort in sound doctrine, the pattern of the flock in integrity of life, in gravity, in chastity, in solicitude not slothful, not given to wine, not subject to anger, not greedy of filthy lucre, fervent in spirit, and deserving at the close of a well spent life, to receive," as St. Peter says, "from the Prince of Pastors an unfading crown of glory," what is this but the solemn teaching of the Holy Spirit, and the Scripture ideal of what priests of the true and living God should be?

It was to train up a clergy conformable in all things to this heavenly standard, that Chrysostom wrote his admirable books on the priesthood, and St. Augustine lived under one roof with his clergy, and Benedict and Bernard, and the founders of religious communities, and the Lazarists, and the Sulpitians believed that they could not better keep the "two commandments which are but one," than by devoting their lives to the education of a pious and learned clergy.

The Fathers of the Holy and Ecumenical Council of Trent were so deeply impressed with the necessity of providing for the right institution of the priesthood, that they considered the great work of a true Catholic reformation impracticable, unless by the agency of men educated in the true spirit of the Christian ministry in ecclesiastical seminaries. The establishment of such houses, where the Levites of the law of grace should be carefully instructed in sacred and in secular sciences, they made the bounden duty of the Bishops, and they looked to the realization of this wise counsel as the crowning glory of their twenty years of prayer, anxiety and toil.

The Councils of the United States, both National and Provincial, and the pastoral letters of many of our bishops, bear ample testimony to the zeal of our prelates in endeavoring to procure the necessary means for the founding and endowment of ecclesiastical seminaries. And to come to what more immediately concerns ourselves, what could have been more honorable to the union and wisdom which characterized the hearts and minds of the bishops of the province of Cincinnati than to have given example to the American Episcopate of the establishment of a Provincial Seminary and petitioned the Holy See to confer on it the

power to grant degrees in Philosophy and Theology, that it may be enabled the better to correspond with their exalted hopes and the sublime ends of its institution? We feel assured that the selection of our Seminary for such a noble destiny by the assembled Fathers was hailed with joy and looked upon as a personal favor by every Catholic of the city and the diocese, and that many a fervent prayer ascended from their hearts, as many a generous resolution was therein conceived, that it should be sustained and patronized in a spirit commensurate with the great interests for which it was chosen, and to which it shall henceforth be devoted. The day, we hope, will never come when those prayers shall cease, or those generous resolves be forgotten.

And yet, beloved brethren and children in God, while we express our deepest and most heartfelt gratitude to the ever kind and liberal friends who have responded to our call, we regret to say that the result is far from having met the wants of the Seminary, or our anticipations. We were of course not unreasonable enough to expect that the institution should have been at once provided with a revenue equal to all its present and prospective exigencies. Neither in nature, nor in religion is such a rapid growth vouchsafed to things that are to last. God wishes us by patience and unfaltering hope in His love to accustom ourselves to overcome difficulties and to deserve success. We, therefore, yield to no discouragement. Nevertheless, as He teaches us that while we look to Him alone for a blessing, we should make use of the advantages for which we are also indebted to His Providence, to help us in our efforts to establish His kingdom and promote His glory. Hence it is that we adopted the plan of annual applications to the clergy and congregations of the diocese for subscriptions and collections in behalf of the Seminary. Every clergyman having charge of souls is expected—and we render our willing testimony to the cheerfulness with which in most instances this statute of the diocese is complied with—to contribute annually ten dollars for the support of the Seminary. And every congregation is exhorted to make an annual collection for the same object. Besides these, we have earnestly recommended to individual members of our flock to subscribe annually to its support, and to make to it donations of books, and clothing, and provisions, all or any of which will be gratefully accepted. The report of the President and Procurator of the Seminary, published in another part of this paper, will show how far this system of raising the necessary

funds has been successful. Presents of books, clothing and provisions, we believe, there have been none. One Catholic, a lady, and the only one thus far, has contributed \$150.00 a year for a scholarship, or the support of one Seminarist. We hope to see this excellent example imitated. The names of some few of our clergy and several congregations will be missed from the lists of those who have cheered us by their co-operation. We are well aware that the various churches have their own burdens to bear; but if we allow ourselves to be arrested by such considerations, we shall never accomplish anything for the general good of religion or of society. And should the Seminary languish and fall for the want of support, who, then will build churches, or preach the gospel, or dispense sacraments, or found asylums, or establish schools, or feed the flock, or guard from ravening wolves the fold of the Redeemer?

Obviously then, it is unwise policy, or rather it is a parsimony unknown to the noble charities of the Gospel and the Church, that would seek to promote any limited and partial, or merely apparent good at the expense of an institution without which none of those secondary interests can prosper. Sustain the Seminary and you sustain all. Neglect it and you neglect all. If he, as the Apostle teaches, "Who saves another's soul, saves his own," what a joy is his, who consecrates a portion of the wealth, which God has given, to present to the Church a pious and well-educated priest, who may be the happy instrument in His hands of the salvation of many souls? What a satisfaction for a Christian to see ministering at God's altar, or to hear in the pulpit, or to contemplate at the death-bed a successor of the Apostles, or the disciples of Christ, who, but for his religious charity, could never have complied with his divine vocation, could never have been a priest. How powerful before the eternal throne, will be the Holy Sacrifice of the Body and Blood of Christ, offered for his benefactors by the pure hands and from the grateful heart of the newly-made priest, whom he had supported in the Seminary? And should death have removed him from this earthly scene, by whom can he be more effectually commemorated than by one who now stands before God, the mediator of his peace, and the memorial of his charity? And who are the young aspirants to the priesthood for whom we thus plead? They are not only the children of the same Father in Heaven, the same mother, the Church, but sprung from the same soil from which many of you have

sprung, or born in the land which sustains you, and which by your very presence, you have preferred to the dear land of your nativity. We seek not to disguise the fact that we aim above all things, at the education of a national—a native born clergy. In every nation heroic men, like the Apostles of Christ, must come from foreign climes to sow the seeds of faith. In the fullness of God's appointed time, the earth they fertilized with their tears—it may be with their blood—will yield its fruit, who will enter into their labors, garner the rich harvests they planted and extend their conquests. It is thus that Rome and France, Mount St. Mary's, Cincinnati, and Mount St. Mary's, Emmitsburg, and St. Thomas', Kentucky, have been, and are, edified by the spectacle of young Americans preparing themselves under the shadow of the sanctuary, to render to their country, services exceeding all that merely human chieftains can accomplish, as much as the heavens surpass the earth.

Even on next Monday morning, God willing, will a young man born in this city, take upon him, in the Cathedral, the sweet yoke of Jesus Christ, and faithfully, we have the holy confidence to predict, keep the vow which in presence of parents and friends, he will pledge to heaven. What fitter occasion to reanimate our zeal for the support of the Seminary, and prove to the church at home and abroad, that we are duly sensible of the blessings which the great Author and Finisher of our faith has bestowed upon us, in making us members of His Holy Church, and determined to transmit them by the assistance of His holy grace, unimpaired and enlarged, to those who are destined in the decrees of His ever adorable Providence, perhaps sooner than we think, to take the place that we occupy.

In conclusion we would remind the benefactors of the Seminary, that all the priests ordained from it are specially bound to pray for its friends, both living and dead, and that many times in the year, the Holy Sacrifice is offered for their welfare.

JOHN BAPTIST, *Archbishop of Cincinnati.*

The young man referred to in the foregoing pastoral was William J. Barry, who received Subdeaconship on Monday, February 24, 1856, Feast of the Holy Apostle St. Matthias. The semi-annual examinations of 1856 took place on the 4th of March, and were conducted by Most Rev. Archbishop Purcell, Rev. J. F. Wood, afterwards Archbishop of

Philadelphia, the Rector and Professors of the institution, and many of the diocesan clergy. The examiners were elated with the result, the answers given evincing great intelligence and industry in the young aspirants to the ministry, and the Archbishop after congratulating the students and professors upon their progress, conceded a recreation day.

On such a day he always remained to pass the day of fun and sport with his children, and invariably took part in the various amusements.

The feast of Corpus Christi was celebrated by the Seminarists of this year at Cumminsville. The Archbishop sang a Pontifical Mass under the shade of a venerable tree, assisted by Reverends Quinlan and Rosecrans, and the students of Mount St. Mary's. The ceremony was most impressive, and, within the improvised sanctuary, adorned with verdant boughs and bright flowers, the young Levites spent the day adoring Our Lord and Savior Jesus Christ, ever present in the sacrament of His love.

A Catholic college in connection with the Seminary was soon recognized to be a necessity. True, St. Xavier's College in the city had nourished the good seed of priestly vocations, and had sent many youths with hearts burning with zeal and devotion to complete their course of Philosophy and Theology "on the hill." St. Mary's of the Barrens, Mo., also had done yeoman preparatory service for the Seminary. The Archbishop, as early as 1852, speaking of the latter institution, said: "There are but one or two other schools in the United States, besides St. Mary's, for the training of youths for the Sanctuary, where this duty, requiring so much skill, devotedness and piety is so well performed as by the priests of the Mission, and we should continue to avail ourselves of its advantages, if experience had not convinced us that in this respect also we must look to a diocesan institute. The difficulties of access, at certain periods of the year, is one of the drawbacks to the utility of St. Mary's, as far as this diocese is concerned. Owing at one time to the low water, and at others to the ice, our youths have suffered detention and exposure in endeavoring to reach St. Mary's, and in two instances they have been compelled to return after having performed a considerable portion of the journey. Besides, when the Mississippi overflows its banks, the country around the Seminary is subject to fever and ague, from which two or three students have had to suffer, and these it has been found necessary to remove." The Provincial Preparatory Seminary of St. Thomas had

contributed a number of youths to Mount St. Mary's, but the Archbishop longed for a college that could claim a more intimate connection, a younger sister of his glorious child of the West. To accomplish this desire, Fathers Ford and Hallinan opened St. Peter's College at Chillicothe, Ohio. This college was opened with grand exercises and a lecture by Thomas D'Arcy McGee on July 4, 1855. The Archbishop permitted his name to be used among the references, not that he expected its permanency and usefulness, but only because he would not place obstacles in the way of the originators of the college, whose intentions were as pure as could have been wished for, and who were sanguine of success. It had not the proper basis, and met with the fate that had been predicted. It was a failure, and closed within a year. The Archbishop had laid plans for the erection of a college in connection with the Seminary. The advanced Seminarists could teach the minor classes of the college, and the expense of both would be reduced. Accordingly in the Spring of 1856 ground was broken for the southern wing of the Seminary, which was to be used as a collegiate department. The Catholic residents of Price Hill demanded a convenient place of worship, and the Archbishop resolved to annex the Chapel, destined for the use of the Catholics of the neighborhood, and the Seminarists and students of the new college, to the extremity of the southern wing. One of the generous Catholic citizens presented the Archbishop with five thousand dollars, and another with one thousand dollars, to aid him in the completion of the new Chapel.

The corner-stone of the new Chapel of St. John the Baptist was laid by Rev. James F. Wood, on Sunday, June 22, 1856. Although the day was intensely hot, quite a large number of people assembled to witness the ceremony. All the Seminarists assisted, chanting the songs, Antiphons and Litanies. A brief but fervent discourse was delivered by the Rev. Celebrant.

The closing semi-annual examinations were held on June 30th. It was customary to publish a list of points of examination in the Catholic papers of the Province, in order that the clergy of the various dioceses, who saw fit to attend, might have the opportunity of preparing their interrogations. The gauntlet thus flung at the feet of the reverend clergy usually resulted in a brilliant passage at arms in the young men's castle on the hill. Many a youth there seeking honor and conquest retired from the field *hors de combat*, much like the famous Knight of

La Mancha after his attack on the wind-mill. Still we are happy to be able to record that the foes from the exterior were not always treated as gently as invited guests should be. The best feeling, however, always prevailed, and if the students were worsted in the intellectual duel, they received an infallible balm from the Archbishop and their professors. The field of battle is indicated below, and the clergy had ample time to array their intellectual forces, as the matter to be treated appeared in several successive issues of the Catholic papers, weeks before the contest was to occur :

THEOLOGY.

Dogmatic.—*Gratia sufficiens ad salutem omnibus, omnino hominibus datur—Contra Jansenistas.*

In justificatione impii peccata non teguntur, sed delentur; unde justitia non est imputativa sed animae inhaerens.—Contra Lutherum et Calvinum.

Ex Tractatu de Baptismo.

Baptisma est sacramentum, conferendum per explicitam totius SS. Trinitatis invocationem, necessarium ad salutem de necessitate medii.

Quisque baptizatus tenetur promissa per patrinus adimplere.

Ex Tractatu Dogmatico de Matrimonio.

Matrimonium est sacramentum—Polygamia simultanea non licet. Ecclesiae solius est statuere impedimenta dirimentia.

THESES PHILOSOPHICAE.

I. De Cosmologia.

1. *Mundus creatus est in, seu, cum tempore.*
2. *Falsa sunt systemata de mundi origine fatalistica, casualistica et pantheistica.*
3. *Finis Dei creantis mundum est Gloria Ejus intrinseca: Finis vero mundi creati est Gloria Dei extrinseca in determinato gradu.*
4. *Mundus est perfectissimus perfectione relativa, non vero absoluta.*

II. De Psychologia.

1. *Anima humana est substantia immaterialis, spiritualis, libera, immortalis.*
2. *Activitas intrinseca est essentia metaphysica animae humanae qua spiritus.*

3. Systema quod animae et corporis unionem per influxum physicum explicat, etsi difficultatibus non careat, defendi tamen potest.
4. Deus est principium omnis cognitionis objectivum—idea vero seu intuitio Dei, principium subjectivum.

III. *De Theodicea.*

1. Deus existit, quod triplici probatur argumento.
2. Deus est unus, immutabilis, simplex et immensus et aeternus.
3. Deus gaudet intellectu perfectissimo: intellectus divinus est actus purus, non vero facultas.
4. Deus in actibus ad extra est liberrimus ab omni necessitate, non in actibus ad intra.
5. Essentia metaphysica Dei in re esse simpliciter reponenda est.

DIXON'S INTRODUCTION TO SACRED SCRIPTURE.

1. On the reading of the Scriptures in the vulgar tongue.
2. Of Biblical criticism.
3. Of Biblical Hermeneutics.

History of the Science—Sense of Scripture—Criteria of the Literal Sense—Laws of Interpretation—Of the System of Hermeneutics Taught in the New Testament—Protestant Hermeneutics.

SACRED HISTORY.

History of the Jews from the Schism of the Ten Tribes to the Birth of Our Lord.

THEOLOGIA MORALIS—LIGUORI.

De Matrimonio :—De Sponsalibus—De Natura Matrimonii—De impedimentis Matrimonii—De divortio, etc., etc.

De Contractibus :—De Contractibus in genere et in specie—De usura—De titulis propter quos exigi possit aliquid ultra sortem—De responsis S. Poenitentiariae circa usuram et interesse lege sancitum.

PRAELECTIONES HISTORIAE ECCLESIASTICAE.—PALMA.

Ex Saeculo Quarto :—De Persecutione Diocletiana—De “Juliani Apostatae” conatibus contra religionem Christianam—De Christiana re-

ligione a Constantino suscepta—De schismate Donatistarum—De Melchiadis Rom. Pont. iudicio in causa Donatistarum—De Ariana haeresi—De Concilio Generali Nicaeno I.—De Controversia utrum Hosius obmerita sua vel Rom. Pont. loco atque auctoritate Concilio Nicaeno Praefuerit—De Canonibus in Nicaeno Concilio conditis—De Concilio Sardicensi—De Liberio Romano Pontifice, de formula fidei ab eo subscripta, et de ejus Exilio et reditu, etc., etc., etc.

The Most Rev. Archbishop, the Rector, Professors, and a number of the clergy were present at this initial tilt, and the students appear to have borne off the palm, for the Archbishop at the close congratulated them all on the signs of improvement they had shown and expressed his satisfaction at the result.

The vacation commenced immediately after the examination was finished. During the summer months the Archbishop learned of the failure of St. Peter's College, Chillicothe, and the completion of the new wing was rapidly hastened. The Seminary department was reopened on August 31, 1856, and the annual retreat, before the commencement of studies, was preached by Bishop De Goesbriand, of Burlington, Vermont. The demands for the opening of Mount St. Mary's College became so pressing that the Archbishop determined to have the institution opened for the reception of students at once, though the building was not quite completed. Accordingly, on September 15, 1856, the portals of the new College were thrown open for the reception of students. Rev. Sylvester H. Rosecrans, D.D., was appointed President of the new institution. No efforts were spared to make the college a first-class scientific and literary institution. Most of the professors were graduates of the College at Emmitsburg, and the course of studies, discipline and rules, introduced by the sainted founders of that distinguished school were adopted, with such improvements as the times required, by Mount St. Mary's of the West. The clergy of the diocese heartily united with the Archbishop in establishing on a solid basis this new daughter destined to occupy a pre-eminent position among the literary establishments of the Church in the United States. Among the names of the first students we find Michael Ahern, Michael McCabe, Patrick Owens, William Cearn, Edward Cody and John Conway.

On the Feast of the Holy Redeemer, October 23rd, ordinations were held in the Seminary Chapel by the Most Rev. J. B. Purcell.

Mr. Bartholomew Langlois, of the diocese of New Orleans, received the Four Minor Orders, and Mr. Jno. M. Duffy, of the Archdiocese, Subdeaconship. On the following day, Mr. Langlois was ordained Subdeacon; Rev. William Barry, Professor of Philosophy in the Seminary, Rev. Anthony Durier, now Bishop of Natchitoches, Louisiana, and Rev. Jno. M. Duffy were promoted to Deaconship. On the Feast of the Holy Apostles, Simon and Jude, October 27th, in St. Peter's Cathedral, Revs. Durier and Duffy were elevated to the Sacred Priesthood by Archbishop Purcell.

The last day of the departing year 1856, witnessed a truly touching and solemn spectacle in the Seminary Chapel. The Most Rev. Archbishop, attended by the Rev. James F. Wood, as Assistant Priest, Rev. F. J. Pabisch, as Deacon, and Rev. Mr. Langlois, Subdeacon, and Rev. John Quinlan as Master of Ceremonies, celebrated a Pontifical High Mass for the benefactors of the institution. The Seminarists showed their heartfelt gratitude to their numerous friends, who by their generous contributions proved the interest they took in the education of a devoted and efficient clergy. Many a fervent prayer ascended to heaven and many a good work was offered for them, not only on this solemn occasion but during their entire course, by the inmates of Mt. St. Mary's. Rev. William J. Barry, then a Deacon, delivered an earnest and effective exhortation on the occasion, which, coming from his pen, and replete as it is with the interior sanctity which characterized its author, we are sure our readers will peruse with pleasure:

Seminarists:

We have assembled to-day whilst the shadows of the declining year are deepening around us, to lift up our hands in thanksgiving to the Bestower of all good gifts, for the spiritual and temporal benefits of the past twelve months. We may say with St. Bernard that the streams of God's annual benedictions meet to-day and form a vast sea; it is our duty by thanksgiving, to make them return to the ocean of Divine Bounty whence they flowed, that they flow again with a fuller current. On looking back over the past year we cannot help exclaiming with the Royal Psalmist: "A hymn, O God, becometh Thee in Sion" —a hymn of gratitude for all answered prayers and sacraments received in this Thy humble yet chosen temple of our Mount Sion, a hymn for

all the temporal benefits conferred by Thy faithful Israelites, the Laity, upon us, Thy Levites. "Truly Thou hast visited the earth, and hast plentifully watered it; Thou hast many ways enriched it. The river of God is filled with water, Thou hast prepared our food; Thou hast blessed the crown of the year of Thy goodness, and our fields have been filled with plenty. Our hills have been girded about with joy. We shall shout to Thee, O Lord, yes, we shall sing Thee a hymn." (Ps. LXIV.)

I need not tell you that gratitude is a virtue most pleasing to God, that Our Lord began some of the most solemn acts of His ministry, as the multiplication of bread in the wilderness, the raising of Lazarus, and the institution of the blessed Eucharist, with the giving of thanks. When he cured the ten lepers and only one returned to give glory to God, "His Sacred Heart was distressed," to use the words of Father Faber, "and as it were astonished, and He said, were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger." St. Paul frequently inculcates the duty of thanksgiving to Timothy; he writes that he desires thanksgiving to be made for all men.

Gratitude is the virtue of an humble heart, a gentle heart, a noble heart. The proud man looks upon nothing as a gift; he considers everything his due. He cannot bear to be under an obligation; the thought of it galls him and stings him to the quick, and he is eager to be rid of it. The humble heart, on the contrary, considers the least favor very great, and during its pilgrimage through life, it is ever singing a "Te Deum" for spiritual and temporal benefits. As for gentleness, it is both the cause and effect of gratitude.

He who appreciates a favor, and desires to manifest that appreciation, will be full of kindly feeling, and his tongue will distill sweet and soothing words. And that gratitude is the virtue of a noble heart, even the cold, selfish world admits. It brands forgetfulness of favors with the mark of meanness and baseness.

These are truths which we believe, yet we sometimes forget them in practice, particularly in regard to benefits in the temporal or natural order. The gifts of grace are so precious, so far above us, that we necessarily feel more or less gratitude when we receive them from our Heavenly Father. But for gifts of the other class, in lands or money, or under any other form of contribution to our corporal well-being, we

are inclined to take them as a matter of course, and to forget the kind heart that prompted the donation, and the kind hand that made it. Excluded as we are, by the holy state to which we aspire, from worldly traffic, and thus made incapable of gaining our own subsistence, we have, it is true, a natural claim upon the faithful to that support which may enable us to pursue our sacred studies. Yet when they give largely and superabundantly from their worldly goods, our hearts ought to run over with sentiments of gratitude towards the benefactors who supply us not only with the necessities, but also with the comforts of life.

There is a beautiful legend of Our Infant Savior which bears upon our present subject. In the journey into Egypt the Holy Family was waylaid by a band of robbers. One was about to offer violence to the unprotected pilgrims but another defended them. Our Lord showed His gratitude to the latter by giving him such peculiar graces that he repented at the eleventh hour, when he hung on the cross to the right of our agonizing Savior. But the robber, you may say, conferred a great benefit on Our Lord, therefore, did the Sacred Heart remember him in its gratitude.

True, but it remembered also the tears of the women of Jerusalem when they followed the sad procession to Calvary. It remembered Magdalene's precious ointment, and promised in its gratitude, that the name of the fervent penitent and her acts should be declared wheresoever the gospel would be preached.

Little acts of kindness deserve to be remembered as well as greater. It is not, says Thomas A Kempis, the gift of the lover, but the love of the giver which ought to be considered. The widow's offering of two mites was praised by our Lord Himself. Hence the contributions of the laboring poor throughout the diocese call for our gratitude. The gift of each may have been small, but it was given with a full heart, with many an earnest prayer for those who are preparing to be ministers of the good old faith, and many a fervent "God bless them" spoken from the inmost souls of Irish and German Catholics.

Gratitude for even temporal benefits has always characterized the saints. We have been lately reading together the Life of St. Ignatius, the founder of the Society of Jesus; there it is recorded how he evinced a life-long gratitude to the Spanish family of Pasquale for lodging him and conferring other favors upon him whilst he was pursuing his studies

at Barcelona. To show his gratitude to Father Peter Codery, who had contributed largely to the support of the Jesuits' House in Rome, he ordered that he should have whilst living, all the honors of a founder, that is, that he should be presented with a candle once a year, that a certain number of Masses should be said for him, that he should take precedence of all the professed fathers, and that after his death, an inscription recording the benefits he had conferred on the Society should be placed on his tomb. In fact it is said of St. Ignatius that his gratitude led him always to repay more than he had received, and yet that he never thought the debt discharged. What St. Ignatius did, all the saints did. They were all humble-hearted, gentle-hearted, noble-hearted, therefore, they were all grateful for the least benefit.

Gratitude, to be true, must show itself in acts. How then are we to prove our gratitude to our kind benefactors? By praying for them, by hearing Mass, and offering up Holy Communion for them, and by tending to the perfection of our holy state. We are on this Mountain, like Moses on Mount Sinai, removed from the noise of the world, that we may commune with God in holy prayer and study; but our brethren are in the valley beneath exposed to a thousand temptations.

The devil has set up his golden calf and would fain have them adore it. We must pray for them with all the fervor of our hearts. They have made gifts to the sanctuary, that the Levites of the sanctuary may lift up their hands in prayer whilst they are engaged in the fearful daily struggle against the world and the prince of the world. We owe them our prayers in justice; they need them, they expect them, and we shall have to answer to God if we neglect this imperative duty.

Let us have faith in prayer. Its empire is boundless; the earth and the fullness thereof are subject to it; it changes the hearts of men; it releases souls in Purgatory from penal flames; Angels do its bidding; Mary cannot resist it; it speaks and even the Sacred Heart of Jesus obeys. It could not be otherwise for Our Lord has pledged His word, that word which shall never pass away, that all things whatsoever we ask, in regard to salvation, we shall obtain. Here, then, we have a means of paying an hundred fold our debt of gratitude to the faithful. Let us pray for them with a strong cry and tears, and streams of heavenly benedictions will inundate their souls. Then in truth may they look up to this Mountain whence

help shall come to them in their souls' necessities. They will make the blessed discovery that not in vain have they cast their bread upon the running waters, that the corruptible seed of earthly goods which they have sown in the fields of the Lord, had sprung up in their own hearts, in incorruption, in the flowers and fruits of virtue.

Prayer is powerful at all times and in all places, but especially during the Holy Sacrifice of the Mass, when Jesus is present at the altar, longing with an eagerness which no tongue can describe, no mind conceive, to communicate His graces. We lay Him, if we may say it, under an obligation, by beseeching Him for graces for ourselves and for others. Let us pray to Him, then, during Mass, to bless our benefactors, to keep their hearts from the love of the world, to keep them for Himself. Let us beg of Him, by His pierced hands and brow, to bless the hand that gives to us, and the sweat of the poor laborer who toils and drudges, that he may contribute his share to the support of the young Levites, who are, in after years, to teach his children the way to heaven.

What shall I say of Holy Communion, as a means of thanksgiving for spiritual and temporal favors, as a means of impetrating graces for our benefactors? The very word "Eucharist" signifies a thank-offering. Jesus descends into our hearts that we may offer Him as a gift of gratitude. He lets us do with Him as we will, making an oblation of Him to His eternal Father for ourselves or others. We may give away all the countless satisfactions which He places within our reach in Holy Communion. Let us frequently, at least once a month, apply them to our benefactors. A thought, a sincere wish, suffice to make this application. Our kind friends have given us a means of dwelling here in the shadow of the Altar, where we may hold daily, nay, hourly, converse with the Lover of souls, Who abides in the tabernacle. We may say that they have helped to put us in fuller possession of our Jesus. Let us in Holy Communion, make an offering of Jesus for them.

Daily strivings for the perfection of the ecclesiastical state constitute the third and most efficacious means of manifesting our gratitude. Holiness benefits not only the soul in which it resides, but the souls of others. It is a fragrant flower, wafting out on the sin-polluted atmosphere of the world, the sweet odor of Jesus Christ, and luring innumerable souls to run after the Heavenly Spouse in the perfume of His Ointments. Every action of a good man is a most eloquent impetration

for the spiritual and temporal wants of the community in which his lot is cast; it is a sacrifice of thanksgiving for his own and others' blessings. This is particularly true of the actions of the fervent Seminarist and the fervent priest, who by their state of life, stand as intercessors and sacrificers between an offended God and an offending people. Their prayers ascend like incense from Aaron's thurible, when he interposed between the wrath-enkindled fire and the doomed multitude; the anger of God is appeased and the smile of His countenance beams once more on His repentant children.

St. Philip Neri once said: "Give me ten holy priests and I shall convert the world." Twelve fishermen did it once and twelve apostolic souls, with God's blessing, could do it again. One man, St. Francis Xavier, converted countless multitudes in the Indies; history tells us that he baptized from morning until night, so that his hand and arm grew faint in the over-exertion of the sacred function.

Seventy thousand converted Calvinists in the Chablais bore witness to the omnipotence of the prayers and preachings and Masses of one holy priest, St. Francis of Sales. Turn to the history of the fifteenth century and read the life of the Spanish Dominican, St. Vincent Ferrer. He had the heart of an apostle, and he did the work of an apostle. His own country, Spain, Italy, France, Germany, England and Ireland, listened to his burning words, and tens and hundreds of thousands of weeping penitents proclaimed the priceless value to the Church of God of one true whole-souled priest. Let us be like St. Vincent Ferrer, St. Francis Xavier and his illustrious name-sake, the Bishop of Geneva, and think you not that we shall pay off our debt of gratitude? Are not the offices said by the good priests, the Masses offered and the absolutions given, repayment for the pecuniary gifts of the faithful? Priestly acts produce of themselves their effects in virtue of Christ's institution, but great holiness in him who performs the sacred functions so wins the heart of God, as to cause Him to annex to them great and peculiar graces. Let us resolve then to put no limit to our perfection, to aim at nothing less than the imitation, in proportion to our grace, of the heroes of the sacerdotal army whom the Church venerates on her altars. If we take this holy resolve to-day in presence of the Blessed Sacrament, Jesus, the crown of the priesthood, the great Pastor of souls will not let Himself be outdone. He will surely enable us to keep our promise. And when we become holy priests, who can

count the souls whom we shall send to heaven? What joy at the last day to see the benefactors of our Seminary, the vast army of the faithful of this diocese, gathering around us and proclaiming before God and angels and the assembled human race, how super abundantly we have repaid them for their kind offices to us, how we have saved them and their children unto the third and fourth generation.

Oh! happy laity, for inasmuch as you have supported the ministers of God, you have shared in all their apostolic work, and you will share in their reward, even as St. Stephen had a part in the works and rewards of St. Paul for whom he prayed.

The Catholics of our country need in a special manner all the aid which the holy ministry can give them. They are surrounded by many and great difficulties in the practice of their religion; the atmosphere of heresy weighs heavy on their Catholic hearts. Their children are in danger of perishing. The bright world spreads its nets for their innocent young souls; the mother's heart is torn with grief, for the child that she brought into the world is hastening on to eternal death. These poor heart-broken parents stretch out their hands to us for aid. Let the voice of their supplications ever ring in our ears: "Save our children, save their immortal souls—for this has God chosen you, for this has He placed you in His holy house, that you may prepare for your future work—for this do we give you a share of our hard-earned pittance."

Yes, dear friends, the faithful contribute to our support in order that we may here ground ourselves in science and in virtue, that on the day when God may deign to call us to labor in His vineyard, we may go down from our Mountain, like Moses from Sinai, our countenance burning with the fire of holy zeal. Then will the many expectations of the good to be done through our instrumentality be all fulfilled. We shall be like an army in battle array, most terrible to Satan and the world. And though a thousand Goliaths come in their pride against the host of the Lord, though the faithful like the shrinking Israelites, cower in their tents, still in the strength of God's holy grace, in the strength of our own holy lives, we can stand up, weak Davids as we are, champions of the Church, defenders of the flock of Christ, against the haughty giants of an unbelieving world.

Thus shall we repay the debt of gratitude, the debt of justice, which we have contracted to the faithful. But if we neglect to do so

by not walking in the ways of ecclesiastical perfection, the very walls of this house shall cry out against us. They were built for the home of Seminarists, of those who, as the name implies, are sowing the seeds of virtue. If we cease our efforts after a holy life, we cease to be Seminarists, we cease to have a claim to be inmates of this house of God. The Rt. Rev. Bishop De Goesbriand proposed this consideration in the last retreat, as most efficacious to urge us on to the earnest pursuit of perfection. You must remember his striking words: "Every drop of perspiration which has fallen into the foundations of this stately edifice from the heated brow of the poor laborer pleadingly says to you, 'be holy, be holy, and then shall I not have fallen in vain.'"

Beloved friends of the laity, we solemnly promise you that we shall, by these three means of prayer, Holy Communion and the cultivation of all ecclesiastical virtues, continually besiege the ear of the most merciful God until He bless you for all the good things you have done unto us, and to those who have preceded us as dwellers in this holy house. We shall imitate in our seminary life, our Lord's hidden life at Nazareth; our hearts' love will be fixed on prayer, study and retirement. Think not, because you see no public work of ours, that we are idle and useless in the vineyard of the Heavenly Husbandman. Jesus spent thirty years away from men, only three years with them. His humble daily labor in St. Joseph's work-shop, was as infinite and meritorious as the preachings and miracles of His public ministry, for all were the actions of the same Divine Person.

So we, meditating and hearing Holy Mass, and saying our beads, and engaged in our studies, are working for God's glory and your salvation.

We began, dear friends, with an act of thanksgiving, let us close with one. Once more we thank Thee, most merciful Father, through the Sacred Heart of the Infant Jesus, for all the blessings conferred, during the past year, on us, and ours, on the Most Rev. Archbishop, and all the clergy and faithful of the diocese. Grant that we prove our gratitude to Thee, by ending the year with hearts full of Thy holy grace and love—by beginning the new year with a fervent Communion. May this, our humble tribute of thanks, be an earnest of that last "Nunc dimittis," which our souls will sing, even in the agonies of death. May our earthly hymn of praise be a prelude to the eternal thanksgiving of heaven.

Like travelers preparing to pass over a section of country famous for its historic battle-fields, anticipating the enjoyment they will derive from the sight, so we enter on this new year, another stage in the journey of this glorious institution. The semi-annual examinations of 1857, occurred on the third and fourth of February, the Collegians undergoing the ordeal one day, and the Seminarists the next. The Feast of the Annunciation of this year was a gala day. A solemn High Mass was celebrated by the Rector, Rev. J. Quinlan, assisted by Rev. W. J. Barry, as Deacon, and Rev. Fallon, as Subdeacon. In the evening the students of the College, assisted by the Seminarists, entertained some distinguished visitors, among whom was Archbishop Purcell, with an exhibition of their oratorical, musical and dramatic accomplishments.

On April 26, 1857, a solemn ceremony took place in the Cincinnati Cathedral by which two exemplary priests were taken from the diocese of Cincinnati to give to Philadelphia and Alton two holy and zealous Bishops. Bishops Wood and Juncker received episcopal consecration at the hands of Archbishop Purcell. The Seminarists and their beloved Rector, Father Quinlan, were present at the ceremony. On the following day the newly consecrated Prelates, accompanied by the Most Rev. Archbishop and Bishops Young, Henni, Neumann, Whelan, Spalding, Miles, Lefevre, St. Palais, Rappe and Carrell, who had been present and assisted at the event, paid a visit to Mount St. Mary's Seminary and College. The Seminarists and students of the College greeted them with the following address:

Most Rev. and Rt. Rev. Prelates:

A feeling of honest pride and holy joy fills our hearts at seeing our beloved Seminary graced to-day with the presence of so many illustrious princes of the ecclesiastical hierarchy. We take this occasion of testifying to you, and in your persons, to your Most Rev. and Rt. Rev. colleagues in the High Priesthood, our sentiments of profound veneration for the episcopal character, and our firm resolution of ever honoring it by our filial obedience and love. And if Jesus, the great Pastor of souls, should deign to give us charge over a portion of His sheep, may our priestly life be a commentary on that sentence of the Holy Ghost: "Vir obediens loquetur victorias." May perfect obedience to episcopal authority be the polar star of every thought and word and action of ours.

As members of the flock of Christ, we thank Him for the blessings that He has deigned to shower down on His Holy Church through the instrumentality of your apostolic labors.

May those graces continue to descend in copious streams upon the dioceses of the American Church, and may you, venerable prelates, live many useful and happy years to reap in joy the golden sheaves of the spiritual harvest, the seeds of which may have been sown in tears and sorrow.

To you, Rt. Rev. Prelates, whom the voice of the Sovereign Pontiff, and the hands of your brethren in the Episcopacy, have so lately associated to the Apostolic College, we offer our congratulations, our good wishes and our prayers. The bidding of Christ's Vicar calls you from our midst, but it cannot take from us the memory of the paternal interest you have always taken in our Seminary, the memory of your virtues and the affection that our hearts will ever entertain for you.

We are certain that you will add this one more to the many debts of gratitude that Mount St. Mary's already owes you—that you will not forget her inmates in fervent prayers. Pray that we may prepare, by fidelity to our Seminary duties, to imitate in after life, the bright example of every ecclesiastical virtue, that you have left us, and offer some consolation to our beloved Archbishop for the loss of two most valuable priests—priests in all things according to his own heart. Once more we offer to you, venerable prelates, the homage of our profound respect and humbly pray your Episcopal blessing.

At the close of the address all knelt and received from the newly consecrated Prelates the Episcopal Benediction. The Most Rev. Archbishop responded to the address with a few remarks of affectionate counsel and paternal encouragement. A banquet was tendered in honor of the distinguished guests and the names of the Holy Father, Pius IX, the Most Rev. Archbishop, the assisting Prelates, the newly consecrated, the Presidents of the College and Seminary, were duly toasted and honored. The day was long to be remembered.

During the Ember days of June, Ordinations were held in the Seminary Chapel. The exercises of the spiritual retreat, preparatory to the Ordinations, were conducted by Most Rev. Archbishop Purcell. On June 3rd, Tonsure was conferred on Messrs. Desire, Callaert and Theophilus Buyse, of the diocese of Detroit; Tonsure and Minor

Orders on Mr. Matthew Hunt, of the Archdiocese of Cincinnati, and Subdeaconship on Messrs. Eugene P. Corcoran and Francis Follot. On the 5th, Rev. Messrs. Follot, Corcoran and Bartholomew Langlois were promoted to Deaconship, and on the 6th William J. Barry was raised to the Holy Priesthood. On the next morning Father Barry read his first Holy Mass in the Seminary Chapel, and the students of both College and Seminary were present and offered up their fervent prayers for the youthful but saintly professor, whom they all knew but to love, officiating for the first time at the altar of the Most High.

The first annual commencement of Mount St. Mary's College took place on Wednesday, June 24, 1857, the feast of the Nativity of St. John the Baptist. The exercises began with an oration on Spanish history by Mr. Michael Ahern, one of the senior students of the College. The young gentleman after giving a rapid sketch of the history of Spain, dwelt principally on the glories of the reign of Ferdinand and Isabella. Rev. S. H. Rosecrans, D.D., the President of the College, then made a few appropriate remarks to the students. He told them that the premiums they were about to receive were not rewards of good conduct and diligence, but memorials of time well spent. The true recompense of the student is the testimony of his own conscience that he has done all in his power to answer the expectations of parents, teachers and friends.

Very Rev. E. T. Collins, Vicar-General, assisted by the Rev. President and Father Quinlan, Rector of the Seminary, distributed the premiums to the successful candidates for academical honors. Amongst those who distinguished themselves were Michael Ahern, William Cearn, Edward Slevin, John Conway and Garrett Sheehan. The Collegiate exercises were followed by the dedication of the magnificent new Chapel. The ceremonies were performed according to the Rubrics of the Roman Ritual, by Very Rev. E. T. Collins, V.G. Solemn High Mass was then celebrated by the same reverend gentleman, assisted by Rev. Francis Jos. Pabisch and Augustine M. Toebbe, as Deacon and Subdeacon, and Mr. William Halley, one of the Theological students of the Seminary, as Master of Ceremonies. At the solemn moment of the elevation we feel certain one wish was uppermost in the hearts of all present, that Jesus by His first Sacramental presence in the new temple, might confirm the blessing which had been put upon it by His priestly minister. At the conclusion of the Holy

Sacrifice, Rev. Dr. Keogh, of Pittsburgh, delivered a lecture on "The Church and Education." The discourse of the reverend gentleman was characterized by that depth of thought, clearness of expression and extent of erudition, which might naturally be expected from one who had won such distinguished scientific honors in the philosophical and theological schools of the Eternal City. The new Chapel was of the Gothic style of architecture and was planned by Walters, a famous architect of Cincinnati. It was ninety feet in length by thirty in width, and was beautifully finished, like the main building, in cut stone. The ornamental paintings and beautiful frescoes with which the Chapel, Sacristy and several of the rooms of the wing were adorned, sufficiently evinced the skill and taste of the artist, Mr. Tanthrop. The beautiful stained glass window that had ornamented the old Chapel, was removed to the new, and placed in the front of the sacred edifice. A magnificent painting, representing the baptism of our Lord, in the Jordan, was generously donated by Rev. F. J. Pabisch, and placed over the altar. This painting was from the brush of Mr. John Lang, Father Pabisch's instructor in painting, and was considered a masterpiece. The Chapel was considered the most beautiful in the West. Besides the reverend Superiors and Professors of the College and Seminary, many of the clergy of the city honored the occasion with their presence. Amongst them were Rev. Maurice Oakley, S.J., Rev. Charles Driscoll, S.J., and Reverends Hammer, Kroger, Barrett, Gilmour and Toebbe.

The Seminary and College opened August 20th. The Seminarists had the priceless grace of making a spiritual retreat under the direction of Most Rev. Archbishop Purcell. Many a clergyman now living will remember the eminently practical and beautiful instructions of their beloved Father in Christ, who in his anxious and tender solicitude for the young men confided to him, snatched himself from the cares of his diocese to devote all his energy to the work of the spiritual retreat of this year. Anxious for their advancement in ecclesiastical knowledge he left no stone unturned to foster the more essential requisites of a priest, piety and a life far removed from the plane of nature; a life of prayer, of zeal, in a word the priestly life, the life of the supernatural. These were his counsels during the holy exercises, and on none did they leave a deeper impression than on one of the young Seminarists, who was to be ordained at the close of the retreat. This

young man was Edward Fitzgerald, the present Bishop of Little Rock, who was ordained on August 22nd, the Octave of the Assumption, being the first priest to receive the sacred unction in the new Chapel.

On the same occasion Mr. Philip Huber, of the Natchez diocese, now the venerable pastor of Chatawa, received Tonsure and Minor Orders. The Patroness of the institution not only showered blessings upon the students, but in her sweet charity she consulted the future welfare of the Catholics of the South and West. The Archbishop left to the Seminary, as a memento of the retreat, and an ever present incentive to martyr-like devotion in the services of the sanctuary, the relics of St. Flavian, Martyr. This sacred body once reposed in the Catacombs and was brought to Cincinnati by the Rt. Rev. James Wood, on his return from Rome. The Superior of the Seminary, with the assistance of kind friends, had a shrine made for the holy relics, and inserted them in the front part of the altar. Inspired by the poetic muse, Father Barry contributed on the occasion this selection to the *Catholic Telegraph*:

Grief's inspiration prayed no dews to fall
Upon Gelboe's battle-crimsoned height,
Where Juda's chivalry and anointed Saul
Fell 'neath Philistines' God-avenging might.

Not so we pray, though on St. Mary's Mount
A nobler chief than warrior of the Law,
A martyr rests—Oh! be his blood a fount
Of endless grace, whence thirsting souls may draw.

May dews of Heaven—Love's delicious rains,
Fall in abundance till a thousand streams
Leap from our mountain to the arid plains
Their waves all glancing in the Godhead's beams.

Like Sharon's rose the wilderness will bloom,
And harvests woo the priestly reaper's hand;
The wand of grace will dissipate the gloom
Of sin and error brooding o'er the land.

Oh! Spirit, come, and fill our hearts with love,
Make them Thy temples, pure and undefiled,
Meet resting places for the Heavenly Dove,
And fragrant gardens 'mid the world's bleak wild.

Dear martyred Flavian! may thy burning heart
Throb in our bosoms, nerve them for the strife,
Teach them to choose the Blessed Mary's part,
Yet act like Martha on the stage of life.

Rev. Father Fitzgerald sang his first Holy Mass on the following Sunday, at the same altar at which he had been ordained. The heart of his friend, Father Barry, tendered him the following poem, as a tribute of love and esteem :

High swelled the hopes of a youthful lord
In chivalrous age, on the eve of the fight,
When he bowed him beneath his prince's sword,
Then rose in his joy a steel-clad knight!

But what was a touch of a chieftain's blade
As it blessed a mundane warrior's pride,
To the mystic touch of those hands that made
An humble priest of the Crucified?

The Knight, when the battle joined, hotly fought,
He cleared him a path to the heart of the fray,
The crown of honor was all he sought
And his good sword bore it in triumph away.

The young priest arms—but not like the Knight;
He combats on bloodier field than he;
A royal crown, in the realms of light,
Is the prize of his priestly chivalry.

His helmet is Faith—his sword is the Rood;
His eye beams with Hope, His heart burns with Love
His watchword—the souls that were ransomed with Blood,
His witnesses God, and the Angels above.

The dread hosts of hell, of a proud scoffing world
May come like Goliath in battle array,
From the sling of young David, a pebble is hurled
And the armies of demons flee howling away.

The twenty-fourth anniversary of the consecration of Most Rev. Archbishop Purcell was celebrated in a truly affectionate family meeting of the clergy of the diocese, and the professors and students of the Seminary and College, on October 13, 1857. The pastoral retreat of

the clergy of the diocese opened in the Seminary the evening of the same day. Most of the priests had assembled with their beloved Father to begin a course of prayer and meditation, to kindle in their own hearts in solitude, a flame to be communicated to their people to purify and bring them to God.

The retreat was followed by the Diocesan Synod, in which the decrees of the Provincial Council of Cincinnati, as approved by the Holy See, were published, and several diocesan statutes promulgated. The meeting of the reverend clergy was marked by that "unity of the spirit in the bond of peace" extolled by the Apostle, which can be seen only in the Catholic Church. Before separating to return to their different charges, the priests contributed five hundred dollars to pay for the beautiful Gothic altar then in progress of construction in the Seminary Chapel.

On October 25th, the Professors and students were present at the laying of the corner-stone of the new Chapel and Academy of Cedar Grove. During November of this year, a new organ, a masterly piece of mechanism, built by Mr. Schwab, of Cincinnati, was completed. The builder generously deducted one thousand dollars from the original price. On December 19th, Mr. Joseph Dwenger, afterwards Bishop of Fort Wayne, received Tonsure and Minor Orders in the Cathedral.

The ceremonies of Divine Worship ought always and everywhere to be conducted with all possible solemnity, but above all in an ecclesiastical Seminary. One of the most necessary virtues which the candidates for the Holy Priesthood ought to acquire, is zeal for the beauty of God's house, for the rubrical exactness and splendor of the sacred functions of religion. Hence it was, that no pains were spared to make the Chapel of the Seminary a gem of artistic beauty; that the Levites, who there paid daily homage to the Blessed Sacrament, might learn to imitate, in those churches which might be confided to their priestly care, the cleanliness and beauty, of which their Seminary Chapel gave them the example. Much expense was, of course, incurred in adorning the Chapel, and in order to defray this, and the remainder of the expenses of the organ recently purchased, the Rev. Superiors of the Seminary and College determined, with the approbation of the Most Rev. Archbishop, on making an appeal to the charitable co-operation of the devoted Catholics of Cincinnati. A grand musical entertainment was given for this purpose in the Cathedral, on Sunday

evening, February 14, 1858. The concert was conducted by Messrs. Peters and Sofge, men of eminent musical taste, with the assistance of the artistic talent of the Cathedral and different city choirs. After listening to the magnificent orchestral and vocal execution of the sacred pieces selected, the large audience was prepared to attend to, and appreciate the lecture of Father Barry on the "Influence of Music."

During the month of February the Faculty of the College received a valuable addition in the person of Xavier Donald MacLeod.

On April 17th, Most Rev. Archbishop Purcell conferred the sacred honor of Priesthood upon four candidates, in St. Peter's Cathedral: Reverends J. B. Menge, Bernard Gels, Henry Bolker and J. Schiff. In proportion as the work increases, laborers go forth from the "Mount" to reap the harvest, to assist in that "divinest of works, the salvation of souls."

On May 2, 1858, the Second Provincial Council of Cincinnati, was formally opened in St. Peter's Cathedral. The Prelates who met on that occasion, were, in the order of their consecration, Most Rev. J. B. Purcell, Archbishop of Cincinnati; Rt. Rev. Peter Paul Lefevre, Bishop of Detroit; Rt. Rev. Amadeus Rappe, Bishop of Cleveland; Rt. Rev. Martin J. Spalding, Bishop of Louisville; Rt. Rev. Maurice de St. Palais, Bishop of Vincennes; Rt. Rev. Geo. Aloysius Carrell, Bishop of Covington; Rt. Rev. Frederick Baraga, Bishop of Sault St. Marie; Rt. Rev. John Henry Luers, Bishop of Fort Wayne.

The Superiors of the Seminary and College were present in an official capacity, and the Seminarists assisted in the performance of the ceremonies.

On Thursday, May the 6th, Mount St. Mary's Seminary and College were honored by a visit from the Rt. Rev. Prelates of the Provincial Council. They were welcomed on their arrival by the faculty of the institutions; and after being shown into the reception room, permitted first the Seminarists, and next the students of the College to visit them, and in neat and dutiful addresses to ask their paternal blessing. The Rt. Rev. Dr. Spalding, in the name of all the Prelates, was pleased to express his approbation of the sentiments the young men had expressed, and to exhort them to that robust, intelligent and energetic faith, which is, to the world, the most convincing proof of the truth of religion, because in the living evidence that they, who choose God for their portion, know all sides of the question, there is an

unanswerable rebuke to that pride which foolishly despises the cross. After dinner the Prelates assembled in the study-hall of the Seminary, to examine the students in their theological studies. The answers elicited great approbation. A defense in the scholastic form was the test in Dogmatic Theology, and some difficult cases in the tract *De Justitia et Jure* proved the proficiency of the students in Moral Theology. Benediction of the Blessed Sacrament was given by the Most Rev. Archbishop, and the Prelates departed, accompanied by the fervent prayers of all the inmates of Mount St. Mary's. So pleased were the Prelates with the success of the examination, that in the next session of the Council a commission of four, consisting of the Most Rev. Archbishop and the Bishops of Louisville, Detroit and Covington, was appointed to assist twice a year at the Theological exercises of the students of the Provincial Seminary.

The second annual commencement of Mount St. Mary's College, and the closing of the Seminary for the summer vacation, occurred on June 24, 1858. It was a bright beautiful day, just suited to the occasion, as the commencement exercises took place in the locust grove near the College. At ten o'clock the procession of students formed, and preceded by an excellent band marched from the College to the grove. The audience being seated comfortably in a semi-circle around the platform upon which were the President, Professors of the College and the reverend clergy in attendance, the exercises began with a salutatory discourse and an oration on "The Future of the American Scholar," by James Callaghan, now the Vicar-General of Little Rock. Then followed a neatly written eulogium of Charlemagne by Charles Dare. Henry Joseph Richter, now Bishop of Grand Rapids, delivered a speech in the German language on "The Students' Obligation to Study." Michael Ryan read an excellent essay on "Athens." Michael Ahern spoke next on the "Exile of Erin." Professor Xavier Donald MacLeod delivered the Faculty Oration, which was a masterpiece of its kind, replete with stirring thoughts, solid arguments and pointed admonitions, and we regret not being able to reproduce it here. After the Oration of Professor MacLeod, the distribution of premiums took place, and the modest flush of gratified emulation that suffused the faces of the pupils as their names were called and they advanced to receive their rewards, told how pleasantly for them the ten months of assiduous labor had been crowned. Amongst those who particularly

distinguished themselves, we find the names of James Callaghan, Michael Ryan, Michael Ahern, Joseph Richter, William Quigg and John M. Bonner.

The Lay Professors of the College were dressed in the academical cap and gown, and Dr. Rosecrans, in the closing address, expressed the wish that the cap and gown be made the uniform of all matriculated pupils.

The Seminary was re-opened on August 15th, with a spiritual retreat. The annual session of the College opened on August 24th. The Providence of God had placed at the service of Mount St. Mary's and Catholic education in the West, some of the ablest Professors in the country. The faculty of this scholastic session was Rev. S. H. Rosecrans, D.D., President of College and Professor of Dogmatic Theology in Mount St. Mary's Provincial Theological Seminary; Rev. John Quinlan, Rector of Mount St. Mary's Seminary and Professor of Moral Theology and Liturgy; Rev. F. Goetz, Professor of Ecclesiastical History and Principal of the German Department; Professor Xavier Donald MacLeod, Principal of the Department of Rhetoric and Belles-Lettres; Professor Charles O'Leary, author of "O'Leary's Greek Grammar," Principal of the Classical Department and Professor of Chemistry and Geology; and Professor E. P. J. Scammon, A.M., a graduate of West Point, and for seven years an Assistant Professor at the United States Military Academy, Principal of the Mathematical Department.

Father Goetz assumed charge of Father Pabisch's classes, who, at his earnest request to pursue higher studies, was permitted by the Archbishop to repair to Rome, the fountain source of all true ecclesiastical wisdom. The unexpected arrival of Father Barry from Rome, made a very valuable addition to the able faculty. During the vacation Professor O'Leary purchased a complete chemical apparatus for the use of the collegiate students.

The institution was as yet in its infancy, but was making giant strides of progress, and the Catholic people of the West were now enabled to provide their children with as good an education as could be obtained in any similar institution in the country.

On August 20th, Messrs. David Walker and Joseph Dwenger were ordained Subdeacons in the Seminary Chapel by Most. Rev. Archbishop Purcell. On the following day the same reverend gentlemen were promoted to Deaconship.

On September 15th, the anniversary of the opening of the College was celebrated by the Seminarists and Collegians. The morning was quietly passed in recreation, and after dinner exercises were held in the hall under the Chapel. The "Mountain Hymn," written by Father Barry, was sung in procession. These are the words :

Queen of our Mountain home,
Queen throned in joy above!
Come to our hearts, O Mary! come,
Be Queen of all their love!

Oh! by the Sacred Hill,
By hallowed Calvary,
Come to our Mountain, come and fill
Our hearts with love for Thee.

By every Mountain fane
By every holy shrine,
Come to our Mountain, come and reign
Over these hearts of Thine.

Queen of our Mountain home,
Queen throned in joy above!
Come to our hearts, O Mary! come,
Queen of our fondest love.

Then the Rev. President asked the blessing of God upon the students and their work; and a brief address was made by Mr. J. L. Spalding, now the illustrious Bishop of Peoria, a member of the graduating class. He spoke of the effect of the rule upon the minds and hearts of the students, upon the better and more cheerful labor produced by a system of kindness and affection, absolutely strict without any element of sternness or harshness; of the natural advantages derived from position; of the fullness of supply which the College promised to the Catholic educational want. Then he reminded his fellow students of their duty to their Alma Mater, and concluded as follows: "Then considering all her advantages, I may safely say our College will prove more truly beneficial than the mines of California. For she will send forth not corrupting metal, but priceless jewels of knowledge to enlighten and make our people better. To have made one man good is a more laudable action than to have exhumed all the gold of the

world. She shall be called a second Trojan horse, from which leaders will go forth to burn and obliterate—not cities—but vice and crime, not with fire and sword, but by the power of the immortal mind. I see her through ages yet to come a fountain of wisdom, placed upon a mountain whence flow on every side, and shall continue to flow for hundreds of years, streams of learning and holiness, which traversing the vast forests and winding through the great and luxurious vales of our great and glorious and free country, fertilizing all places through which they flow, filling everything with their own vigor and freshness, spreading smiles and happiness on all sides, shall continue to flow on in their silent, useful course, until they reunite in heaven. And there a celestial mountain shall mingle with the praises of the Eternal God blessings upon this fair old Alma Mater. Then to you chosen ones, who are now pupils of this institution, I say, labor, for “Pertinax labor omnia vincit.” Your time is short, use it well.

“Time is eternity
Pregnant with all eternity can give.”

And

“Time destroyed is suicide; and here, more
Than blood is spilt.”

About this time a communication appeared in the *Louisville Guardian* reflecting upon the infant College. The following ingenious but caustic reply from one of the professors, appeared in the *Catholic Telegraph*: “I regretted to see in last *Louisville Guardian* a sneering allusion to Mount St. Mary's of the West, which is quietly doing its duty here upon our beautiful mountain. The allusion bore a worse grace coming in the form of a communication from a town where an excellent college is flourishing. Here is the paragraph, in which a quotation is made from the Prospectus of Mount St. Mary's of the West: ‘At length his father, thinking that it would not pay to have Young America doing nothing but loafing, determines to send the boy to another college (lately established), where his feelings will be better respected than heretofore, and where the good professors will not want to ‘drive’ but to ‘lead’ the young gentleman along the flowery paths of science.’

“A sentence following in which the writer attributes the kindness of the faculty to their need of students is in still worse taste.

“ONE WHO CAN BE KIND WITHOUT NEED FOR A MOTIVE.”

On October 13, 1858, Archbishop Purcell had seen "the years of Peter" in the episcopacy. A quarter of a century with its sowing of seed in tears and tribulations, with its plentiful, joyful harvest of golden sheaves, had passed over the episcopal laborer in this portion of the Lord's vineyard. At the earnest request of the clergy and laity, the Archbishop consented to have it duly celebrated. The piety of the faithful never appeared more unmistakably than in the honoring of their Pastor. At ten o'clock a Pontifical Mass was celebrated by the Most Rev. Jubilarian, assisted by the Very Rev. E. T. Collins, Archdeacon; Very Rev. Edward Purcell and Very Rev. Father Otto, O.S.F., Deacon and Subdeacon; Very Rev. J. Ferneding and Very Rev. B. J. Spalding, D.D., Deacons of Honor; Rev. Jos. Dwenger, Deacon of the Cross, and Rev. David Walker, of Mt. St. Mary's of the West, Master of Ceremonies. In the sanctuary were four Bishops, Rt. Rev. M. J. Spalding, of Louisville, Rt. Rev. J. H. Luers, of Fort Wayne, Rt. Rev. H. D. Juncker, of Alton, Rt. Rev. James F. Wood, of Philadelphia, nearly all the clergy of the city, and many from the country. After the gospel Bishop Wood delivered an exceedingly appropriate discourse. He spoke of the noble material monuments the Archbishop had raised to perpetuate his name, and finished by saying, "but his most enduring monument is built within the hearts of the tens of thousands whom his agency has brought from death unto life." The glory of the success, of course, belonged to God, but the merit of the labor was justly ascribed to Archbishop Purcell, who had watched and guarded Catholicity in Cincinnati from its infancy to its manhood, who had at the cost of so much toil, brought it to such a prosperous condition.

After Mass, the Archbishop received the addresses and offerings of people and clergy. In the afternoon, accompanied by the Bishops of Louisville, Philadelphia, Fort Wayne and Alton, and many of the reverend clergy, he visited Mount St. Mary's to give his blessing to the institution of his love, and to permit the hearts of the Seminarists and Collegians to express their share of affectionate good wishes *ad post haec multos annos*. The Prelates were received at the entrance by the President and Faculty, the Seminarists and Collegians standing in double file along the halls. And then the good spiritual Father of all there, received the congratulations of the young men, and responded to them in words of kindness and benediction. Mr. D. O'Connor, as representative of the Seminarists, thus addressed him:

Most Reverend Father in God:

We can not hope to add anything new to the many and eloquent tributes of filial respect and affection which you have received on this twenty-fifth anniversary of your episcopacy, from the clergy and laity of the Archdiocese. On an occasion like the present, the heart feels more than the tongue can express. Yet we could not allow the opportunity of your Grace's presence among us to-day to pass without tendering to you, in our own name and that of the President and Faculty of the Seminary and College, our heartfelt congratulations on the auspicious close of a quarter of a century of episcopal labor, and our most fervent prayers for a long and glorious continuation of your government of the Church of Cincinnati.

In St. Paul's Cathedral, London, there is an inscription to the memory of the architect of the church—Sir Christopher Wren: “Si monumentum quaeris, circumspice.”—“If you seek his monument, look around.”

We may without flattery apply the same to you. We have but to look around to see the monuments of your exertions and victories. The cross-crowned steeples that meet our gaze as we look citywards, the noble building in which our daily life is passed, are abiding monuments of your episcopal zeal, faithfully seconded as it has been by the munificence of a Catholic laity whose hearts are knitted to yours, not only by the ties of duty, but of sincere affection. We are certain, Most Beloved Father in God, that among the many useful institutions founded and fostered by your paternal care, not one occupies a more prominent place in your thoughts and affections, than Mount St. Mary's. Not that we have the vanity to think that we deserve that prominence on account of any personal merit, but because of the great future interests of religion and education staked on the present prosperity of the Seminary and College.

You have done your share; it remains for us to do ours. If Mount St. Mary's should prove faithless to her mission, the fault would be her own—perdition would be from herself.

We have come then, Most. Rev. Archbishop, to ask rather than to give, to ask your blessing upon our present good intentions, that they may fructify into future works of usefulness for society and the Church. Our fervent prayer to-day is, that God may bless our Venerable and



ARCHBISHOP PURCELL.

From a Photograph taken in 1881.



ARCHBISHOP PURCELL.

From a Photograph taken in 1866.

Beloved Prelate, and through him, bless our Mountain. May Christ, the Prince of Pastors, enable us by our fidelity to His graces and to all the duties of our holy state, to console the heart of our dear Archbishop for the sorrows of the past, and to fit ourselves to combat as generous soldiers of the Lord, under the guidance of our consecrated leader, and to win here in this new world, many and glorious victories for the faith so ancient.

Then Mr. James F. Callaghan, of the graduating class of the College, spoke in behalf of his fellows:

Most Reverend Father:

This great anniversary, which brings with it so many happy thoughts and bright reminiscences of the past, has again assembled us to give you a feeble expression of our gratitude and love. We appear before you, for this purpose, with all that reverence, which so holy and so exalted a minister of God's Church alone can inspire, and, at the same time we feel all that love, which is manifested in the conduct of the child towards the kind and venerable parent. Our congratulation, though it breathes the language of grateful hearts, is indeed but a poor offering for that festal day. Yet we trust that even our little tribute will be acceptable—serve at least, as the echo of the more eloquent congratulation of those who are associated with you in the great work which you have been chosen for, and which you have so long and so faithfully performed. Neither is there, nor will there be in years to come, any need of panegyric to excite our veneration or to make us see in you the true apostle of Christ, going forth with zeal and with charity to battle for the salvation of souls. The theatre of your labors is the testimonial of your merits; the diocese over which you have presided for the long period of twenty-five years is the account of your faithful stewardship, which will go down to your successors for their emulation. Since the memorable day of your consecration, when this portion of the American Church, then in its infancy, was entrusted to your care, how many storms have you braved, how many trials and hardships have you undergone to plant here the cross of redemption, and to gather around it true followers of Christ? With God for your companion and comforter, you have searched the trackless forest to find those who sighed for the waters of regeneration and who hungered for the Bread of Life. To the poor and unfortunate your presence has been

the harbinger of peace and consolation, to the sinner in life, you have been the stay and support, directing and guiding him in the path of virtue; and over the agonizing spirit in the last moments of its earthly pilgrimage, when it wavered between hope and despair, you have bent like an affectionate father over his dying child, to implore mercy for it from heaven, and to strengthen it in its unseen warfare with the powers of darkness. For your untiring zeal and devotedness, no task has been too great to be undertaken, no obstacles have been insurmountable, no means have been inaccessible to gain souls to Christ, and to increase His Holy Church. The sole object of your life has been the advancement of God's service, and the state of the diocese tells how nobly and successfully you have striven to attain it. Churches have been built where the Lord might deign to dwell, and the adorable sacrifice be offered up for the sins of men. You have erected schools where the Catholic youth can receive an education to fit him for the duties of life, and where he can, at the same time, be raised in the practice and instructed in the truths of his holy religion. You have gathered around you able and zealous ministers of God to share with you the fruits of an abundant harvest. You have in fine, established here, on the one hand a flourishing Seminary, and on the other hand a College—the Seminary to send forth laborers to fill the places of these when they shall have gone to receive the reward of their services; and a College which in time will send forth scholars to wield the arms of science for the defense of truth and the overthrow of falsehood.

In such works have you passed the years of your episcopate, and by such works do we recognize in you the fearless and vigilant Apostle of Christ, ever zealous in His interests, and ever seeking to increase His glory.

And if the happiness of old age consists in the consciousness of a well-spent life, truly, you, above all others, can look forward with gladness to the future, when the fond memory of by-gone years will give to your soul that peace and calmness which is the forerunner of the rest to be enjoyed forever in the kingdom of the blessed. May you continue for as many years more to govern this diocese to which you have imparted your own ardour and energy; may every anniversary of your consecration bring some new source of joy, and may we, on the return of this memorable day, be honored with your presence to offer you our congratulations and to solicit your benediction.

To each in turn his Grace replied, expressing his great satisfaction at the admirable condition of the institution and his confident hope of its continuance in well doing, urging upon the Collegians, not to forget, in the pressure of their literary duties, to nourish a fervent spirit of piety. Then the College hymn was sung, and a few words from Bishop Spalding dismissed the young men. After supper with the other Prelates and the clergy in the refectory, and a short visit to our old friend and benefactor, Mr. Considine, the Archbishop returned to the Cathedral. The festival of the twenty-fifth anniversary of his elevation to the episcopacy was over, and the severe trials and duties of a new quarter-century awaited him.

The Rev. Presidents of Mount St. Mary's Seminary and College and the Seminarists assisted at the blessing of the new edifice and Chapel of Mount St. Vincent's, Cedar Grove, on November 14th, of this year.

On Sunday, December 19, 1858, Rev. Theophilus Buyse and Desiderius Callaert, alumni of Mount St. Mary's, were promoted to Holy Priesthood in the Cathedral of Detroit, by Bishop Lefevre. The semi-annual examinations of this session began on January 14th and ended on January 22, 1859. The number of Seminarists and Collegians examined on the studies of the past six months, was about ninety, and of these scarcely any failed to manifest well-grounded improvements. The *Telegraph*, after chronicling the satisfaction and clearly-expressed pleasure of the Most Rev. Archbishop and the attending clergy, and commenting upon the difficulties which a new institution is bound to encounter, says: "Nevertheless, we venture to believe that in six months further, Mount St. Mary's will send out a graduating class, unsurpassed in any literary institution in the United States." The finances of the institution were not, we are sorry to say, in so praiseworthy a condition. The Archbishop was compelled during March, 1859, to appeal to the generous laity who never denied his request. We quote from his pastoral: "Our Diocesan and Provincial Seminary fills our heart with joy and hope. It realizes all that we had expected. The Professors are pious, devoted and learned, the students diligent, obedient and fervent. The facilities for instruction in all the branches of sacred and secular learning extensive, the situation healthy, the results which have been already obtained, encouraging. An ungrudging and generous support of the reverend

clergy and their congregations is all that is wanting. Not in all, but in some instances has this been withheld. Some have thought that the connection of our Provincial Seminary with the College of Mount St. Mary's of the West would place it beyond the need of charity. Such may be the case in time, but for the present, that connection is rather an embarrassment than a help. The College of course, demanded new outlays of buildings, furniture, etc., which the pensions of its students were by no means expected to meet. There are now employed in the Seminary and College—the schools being common to the two, though the community life is different—four clergymen and four laymen, as teachers of Theology, Metaphysics, Ecclesiastical History, Scripture, Greek, Latin, Mathematics and the Natural Sciences. All these eight—hearing from three to five classes a day—do not draw as much salary as a single Professor of Chemistry in a first-class Protestant college. There is not one among them who would not be amply satisfied with a means of living to diffuse the blessings of Catholic education among the future leaders of the Catholic population of our country. They understand matters well enough to know that the cause in which they are engaged is, in truth, an apostolate—next to the administration of the necessary sacraments, of vital importance in this growing nation; and are prepared for anything adverse but defeat in their intent. Let the Catholics of Cincinnati and of the Ecclesiastical Province give them that support which their cause deserves, and the priesthood will be perpetuated in our midst by men able and willing to continue the work so well conducted hitherto by the devoted clergy of the Mississippi Valley."

On March 13th of this year, the able and eloquent Bishop Spalding of Louisville, delivered a sermon on Ecclesiastical Seminaries in the Cathedral. As the object of the magnificent discourse was the relief of Mount St. Mary's, and the burning thoughts and earnest exhortations are equally applicable in our time, we present it entire to our readers:

"But seeing the multitudes, He had compassion on them; because they were troubled, and lying like sheep without a shepherd.

"Then He said to His disciples: the harvest indeed is great, but the laborers are few.

"Pray ye, therefore, the Lord of the Harvest, that He may send laborers into His harvest."—St. Matt. ix, 36, 37, 38.

In our own, as in all preceding ages, innumerable souls are full of lofty but unguided impulses, of earnest but vague aspirations after what is right, of keen but undefined aversion to the sinful and frivolous pursuits which the world sanctions. And in our age, as in times past, there are few to catch and guide the lofty impulse, the earnest aspiration, the undefined terror, to show their true object and bearing, and to direct the struggling soul to God. The harvest of souls, ripe for heaven, is indeed great. The laborers, disinterested, apostolic men, who with winning ways of gentle zeal and prudent learning, may gather in the harvest, are lamentably few. "Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest." This sad dearth of laborers in the harvest of the Lord moved to compassion the tender heart of the Redeemer, who "had come to cast fire on the earth," and burned with the desire to see it "enkindled" in the hearts of all men. And all who have caught His spirit have felt their hearts to glow within them, whenever they saw the people whom He loved, and for whom He died, "troubled, and lying like sheep without a shepherd."

Our Lord Jesus Christ has chosen that His work on earth should be carried on among the nations and throughout all ages by the ministry of men. He had decided on perpetuating the priesthood, by regular succession, in which human prudence has to guide the choice, though the divine sanction follows the election.

Hence ECCLESIASTICAL SEMINARIES, with studies and exercises calculated to fit their inmates for the duty of the priesthood, are the means under God, of raising up laborers for the mighty and neglected harvest of every generation.

These seminaries are no modern institution, but belong to every age of the Church. The first and highest model of them is found in the one established by the Redeemer Himself. The college of which His twelve apostles were members foreshadowed its higher or theological department, while that of the seventy-two disciples represented the lower grades, or preparatory course. They were taught the words of truth, and were exercised in the practices of virtue. They had their meditations, spiritual conferences and classes, as they wandered with their Divine Master through the deserts and the towns of Judea, over the mountains and by the waters of Galilee. And by His thorough training of them, our blessed Lord showed His intention of fitting men

to do His work, chiefly by knowledge conveyed and virtue acquired, in the way natural to men.

When He had ascended into heaven, the apostles did not forget, in the hurry of their missionary travels over the world, in the earnestness of their preaching, or in the excitement of their numberless perils and persecutions, that they must recruit their ranks by suitably training up their coadjutors and successors to continue the good work when they should be no more on earth. In his journeys by sea and land, St. Paul took with him, and assiduously taught the knowledge necessary for the ministry, St. Luke, St. Timothy and St. Titus. And his letters to the two last show the affectionate earnestness which he instilled into their minds, together with the knowledge of Christian Doctrine, and the love of Christian virtue with which he labored to imbue them.

St. Peter took with him the Evangelist, St. Mark; and after training him in that learning of which his Gospel is an imperishable monument, he finally left him Bishop of Alexandria in Egypt, when he himself went to Rome to establish the chief apostolic see in the chief city of the world, and to fulfill therein the prophecy of Christ by his glorious martyrdom.

The successors of the apostles faithfully copied their example in this respect. In the earliest canons of the Church we read that "no Bishop shall be without his Deacon," and the very liturgy, which is in the form of verses and responses, shows that the priest was always to be in the midst of levites, or clerics of lower grades. The instances of St. Lawrence, trained up by St. Sixtus, Pope, in such tender familiarity as made the holy youth desire to accompany his aged master to martyrdom, and be his Deacon in the last sacrifice of his life; of St. Athanasius, educated by St. Alexander, Bishop of Alexandria, to be his successor in that see, and to become the great bulwark of the true faith against the Arian enemies of Christ; of St. Augustine who filled his Episcopal dwelling at Hippo with young candidates for the priesthood, and lived with them a community life, prayed with them, sang psalms with them, taught and exhorted them; all these illustrious examples show the spirit in which the Bishops of the Church sought to multiply and perpetuate the labors in the harvest of the Lord, and how faithful they were to the traditions of Christ and His Apostles.

It is true that no great common system for Ecclesiastical Seminaries was adopted in the early ages of the Church. Such a

system was well nigh impossible in the midst of continual persecution. The Bishops had often to flee from city to city, to hide in private houses, to live in caves and burrow in catacombs. Yet from city to city their levites followed them, in their hiding places their scholars sought them out; and in the dark subterranean windings whither the light of heaven could not guide the persecuting sword, the sacred fire was kept alighted, and the saving doctrines were taught which were afterwards to renew the face of the earth, and to be triumphant in the great universities of the civilized world. Though no regular system could be then followed out, the good work still went on.

Persecution from the pagan Roman empire was succeeded by revolutions and barbarian incursions; but amid the rocking to and fro of the social system, and the breaking up of the old civilization, the same untiring energy was devoted by the pastors of the Church, to the perpetuation of the priesthood by the diligent training of the young candidates for the holy ministry.

In the reconstruction of society which followed the barbarian incursions, and in which the Church was left alone amid the general desolation, to shape, as best she might, the rude and jarring elements of a new social life, her first care was the establishment of schools for the poor, and seminaries for training up young clerics. In those days of brute force, learning was generally esteemed important only in so far as it was deemed necessary to salvation; and hence all schools were schools of piety and Christian Doctrine first, and secondarily of secular learning and science.

In nearly one hundred ecclesiastical councils, diocesan, provincial and national, held between the ninth and fourteenth centuries, the education of the poor and especially of young candidates for the sacred ministry, was the absorbing topic for consideration. Provisions wisely adapted to effect this great end thus became the statute law of the time. Every monastery must have attached to it a seminary or college; every cathedral and greater church must support a school of young ecclesiastics. In the midst of the rude violence of lawless times, the Church threw the shield of her powerful protection over these seats of learning; and the places consecrated to virtue and science were hallowed by her special blessing and defended with the whole might of her spiritual armory. And such respect for these nurseries of piety and knowledge did her teachings inspire, that the walled castle, with its

deep moats and frowning battlements, was often less secure than the lonely monastery on the mountain top or the humble school in the solitary valley.

Of course in times so rude and unsettled, there could not well be any stated buildings for all localities, nor any settled course of studies, nor regularly endowed professorships. But so far as system was possible, the Church, in her untiring energy to fulfill her mission, even then followed a settled and wise plan in her training of the young candidates for the ministry.

The Holy Council of Trent, following the traditionary policy of the Church, systematized, at last, a plan for the support and conduct of Ecclesiastical Seminaries. In the eighteenth chapter of the Twenty-third Session, on Reformation, the law of the Church on the subject is distinctly laid down. I will briefly analyze it, and present to you its chief heads:

1st. Every Metropolitan and Cathedral Church, and every greater church, is bound to institute a college or seminary for the education of young ecclesiastics, and to support it out of the church revenues. The obligation is strict, under pain of mortal sin, so that the part of the church revenues necessary to support the seminary would be improperly and unjustly applied if diverted from this prescribed purpose. Where one cathedral church is not able to defray the expenses of the seminary, it must be assisted by one or more adjacent ones—but in any case the seminary must exist and be carried on.

2nd. The seminary building must be near the cathedral, if possible; otherwise in some convenient site, to be chosen by the bishop. That is, the growth must be trained up under the bishop's eye, and in the shadow of God's holy sanctuary, and must be near enough to assist at the solemn ceremonies of the church in the cathedral. They must learn there to feel a zeal for the glory of God's house, and how they may best contribute towards promoting that glory.

3rd. Boys must be taken while young, though not under twelve years of age. They must have the opportunity of training while their hearts are yet fresh and plastic, and their souls are uncorrupted by the false maxims and systematic duplicity of the world, before malice hath tainted their hearts.

4th. The children of the poor must be preferred to the children of

the rich, though the latter must not be excluded. The rich can take care of themselves; the poor, the Church has always specially loved and adopted as her own. Jesus Christ was poor, and to the poor He preached; the Apostles were poor; their successors have been chosen from the poor, and throughout all ages the Church has shown a peculiar love for the poor. Therefore she prefers to promote the poor to her dignities, though she does not reject the rich, when these bear the expenses attending their education and prove themselves worthy of her favors.

5th. These seminaries are to be supported by a tax on all ecclesiastical revenues, assessed by the Bishop and a delegation from his chapter and clergy. No church revenues are exempted from this assessment. There may be churches of religious orders privileged extraordinarily in other respects by the Holy Father. But in this respect there are no privileges. Every church, every religious order, even endowed hospitals, must contribute. The monasteries of the Mendicant Orders alone are exempt from the assessment.

The stringency of this regulation is in proportion to the importance of the object for which the tax is paid. That object is vital to the existence of the Church, and could it fail to be accomplished, the Church would disappear from the earth. Therefore, the general Council of Trent, guided by the Holy Ghost, enacted, under the extremest penalties, its strict execution.

The influence of this decree was soon felt throughout Christendom. It was felt at Rome under the eye of the Pontiffs, and at Milan, where the great St. Charles Borromeo first reduced it to practice, and trained up a model clergy; it appeared in the apostolic career of so many holy missionaries soon after the Council, and in the great theological works which shortly afterwards appeared for the overthrow of Protestantism and the vindication of Catholic truth.

Both Hallam and Ranke admit the fact, that Protestantism reached its highest point within fifty years of the date of its origin; that there it met an opposition on which the pride of its might was broken. Now, beyond doubt, this opposition was, under God, the zeal and learning which Catholic seminaries had given to the champions of Christ. The ecclesiastical seminaries, created or renewed in spirit by this decree of the Council of Trent, filled the ranks of the clergy with learned and devoted men, and these were the means which God employed to roll back the flood of heresy to the abyss where it took its rise.

The spirit which this enactment of the Council created yet lives among the Catholic people of Europe. Travel through Belgium, France, Austria, Spain, Italy, and you will see that in every diocese the seminary is considered as integral and essential to religion as is the parish church or the Cathedral.

No sum is considered too vast to endow it, to furnish its libraries with books, and its inmates with the means of subsistence and study, and no effort is esteemed too great to provide it with competent teachers and preserve it in holy discipline.

In our country and times circumstances are widely different from those which surround our European brethren, for whom the canon of the Council of Trent is fully available in practice, at least in its substantial provisions. That law supposes the beneficiary system, or the system of endowed churches and institutions. In our own country, the only resource of the church is the living faith and charity of the faithful people. Catholic hearts must yield the tribute which cannot come from any other quarter; the spirit must be the mint from which the means of carrying on God's work may be coined.

You know, brethren, that without the priesthood, religion would not exist among you. Take away the priest, and the lights must be extinguished on the holy altar, the newly-born must remain unregenerate, the sick and dying must fold their hands and suffer and die alone, unshriven and unconsolated; the Sacraments could no longer be administered, and the people of Christ must become as the heathen. Now, take away the ecclesiastical seminary and you annihilate the priesthood, if not for yourselves, at least for your children. The people need the priesthood far more than do the living priests who appeal to you for its support. These desire its perpetuation not for themselves but for you. They desire its increase, not to add to their own importance, but to gather in and save the souls that are constantly perishing for want of pastoral care.

In our vast country, Catholics, young, middle-aged and old, are scattered among Protestants, and dying in sin, without the Sacraments, for want of priests. Twice as many zealous priests as we have at present could be employed to-morrow. We cannot have them, we dare not undertake to prepare them, because our means are slender, and withal precarious and uncertain, depending upon chance alms and occasional collections. Why do not the Catholics come forward and endow their seminaries, or at least some of their professors?

Protestants find no difficulty in endowing their institutions. In Kentucky, and elsewhere in this country, any one of the sects can raise one, two, or three hundred thousand dollars for any one of their institutions they may deem it expedient to endow. Is heresy more open-handed than truth? Are the children of darkness to be more zealous, and more munificent than the children of the light? Are Catholics to sit down contented, and in supine indifference, leaving to chance, to Providence, or to the far-seeing generosity of a few of their brethren, the care of providing for the erection and support of ecclesiastical seminaries? To such we would say, that it is a perversion of the Catholic faith to suppose that God wishes to do everything without our co-operation, and that He does not require assistance according to our means in promoting every good work.

Among our good works there is none half so important as that connected with founding and adequately supporting ecclesiastical seminaries. Other charities are more or less local; this is world-wide and Catholic; others are, to a greater or less extent, temporary; this is permanent; for the priesthood must last till the consummation of the world. Its continuance is essential to the very existence of the Church. Such other institutions as orphan asylums, hospitals, poor societies, sodalities, and free schools, could not be organized and maintained without the co-operation of the priesthood; and if this should fail through the want of proper ecclesiastical seminaries, how could these be kept up? How could anything Catholic be maintained; how could the Church itself continue?

And yet, in spite of this undoubted truth, there is not, it is believed, a single endowed Catholic college or seminary in the United States. All our institutions, even those for rearing up young men for the holy ministry, are dependent for support on precarious patronage, or still more precarious public charity. Our seminaries are supported from year to year by such offerings as the charity of the faithful may make; and though our faithful Catholic people are proverbially generous and charitable, yet it is sad, indeed, that so important and so vital an interest as that connected with the perpetuation and increase of our priesthood, should depend wholly on mere casual contributions, which many may neglect to make.

Our seminaries should be endowed; and we hope the time is not far distant, when this good work will be accomplished. Wealthy Cath-

olics can find no more elevated or important object than this on which to bestow a portion of their worldly goods, with which God's goodness has intrusted them. What a consolation will it not afford to such generous Catholics at the hour of death to think that they have provided means for permanently educating one, two or ten young men for the Catholic priesthood. What a happiness for them at that trying hour, to reflect on all the good that these young priests will be able to accomplish for God's Holy Church, and for the salvation of souls. And what a torrent of joy will overflow their souls when these are about to depart from the bodies, as the reflection will cross them that these priests, thus reared up by their munificent bequests, will not, cannot forget to remember them and their families in the daily oblation of the Holy Victim at the altar of God.

Do you wish, beloved brethren, to erect to your memory a monument more enduring than brass, as perennial as time, and lasting even unto eternity, do something while living, or at any rate before you take your departure from this world, for the endowment of our ecclesiastical seminaries. By so doing you will not only emulate the spirit of faith and charity bequeathed to you by your Catholic ancestry in the good old ages of the faith, but you will, like them, lay up for yourselves treasures in heaven, and leave your memories embalmed in the Church from generation to generation. God will reward you abundantly for your enlightened charity, even in this world; He will pour down His benedictions, temporal and spiritual, upon your children and your children's children, and He will crown you with glory unspeakable in the heavens. If the least service rendered to one of His little ones will not go unrewarded, how munificent will be the reward Christ will bestow on those who will have been instrumental in rearing up priests to co-operate with Him for the salvation of souls for whom He died on the cross, and to offer up daily the clean oblation on His holy altar? If "those who teach many unto salvation shall shine as the stars for all eternity," what will be the reward of those generous souls, who by their liberal donations and bequests, will effectually contribute to multiply the number of such teachers of heavenly and saving doctrines?

We love to repeat it—for it is as true as it is vitally important—that there is no higher, no nobler, no more enlightened, no more Catholic, no more divine charity, than that which is displayed in founding, supporting and endowing ecclesiastical seminaries for the

perpetuation of the priesthood. There is none which will be followed by greater or more permanent benefits to the Church, or will be crowned with greater blessings on the giver.

. It is a charity which appeals powerfully to every Catholic heart. It appeals to the poor, it appeals to the rich. It demands of all to contribute generously in proportion to the means which God has given them; and we cannot believe that the appeal will be made in vain.

May God reward with His grace here, and with eternal life hereafter, all who for His sake will generously contribute of their worldly goods to rear up worthy ministers at His holy altars, and to lead His people into the ways of salvation.

On March 16th, Messrs. Ferneding, Tierney, Halley and Kleber received the Clerical Tonsure and Minor Orders in the Seminary Chapel. On the 17th, Messrs. Kleber and Ferneding were ordained Subdeacons; on the 18th, Rev. Mr. Ferneding was promoted to Deaconship, and on March the 19th, the feast of St. Joseph, Father Ferneding, now the venerable and respected Dean of St. Paul's Church; Cincinnati, was ordained Priest.

On March 17th, 1859, in the Cathedral of Fort Wayne, Rev. Patrick Carroll, a student of Mount St. Mary's, was ordained Sub-deacon; on the 18th, Deacon, and on the 20th, Priest, by Rt. Rev. John H. Luers.

Lectures on different scientific subjects, with the proper experiments were given at the close of the year, and attended not only by the students, but by numerous friends of the institution from the city. The Third Annual Commencement of Mount St. Mary's College took place on Thursday, June 30, 1859, and no better account of the exercises of the day can be given than that which appeared in the *Catholic Telegraph*:

MOUNT ST. MARY'S OF THE WEST.

COMMENCEMENT EXERCISES.

June 30, 1859.

Vacation, vacation, dulcem, dulcem domum! was the shout of the boys; and home they have gone, leaving the benign mother to summer heat and silence. The wearied Professor has hung up

his gown, closeted his cap, and turned himself to some other work than teaching. And all the College neighborhoods are quiet. Meek-eyed cows fear no young bipeds intrusive on the meadow; the polish is disappearing from the gymnasium bars; in a little while they will be gray with the dust of disuse; grass is already springing up in the beaten paths and the deserted playgrounds; poor, big Newfoundland "Major" wanders about, the picture of disconsolate laziness. When he sees you he comes up, puts his big paws on you, looks mournfully into your eyes and says: "Where are the boys?" You tell him they have all gone home, but he shakes his head and gives a low moan of dissatisfaction; he thought they were fixtures of the College, as he is. Then he makes a feeble attempt at a gambol, asks you if you cannot spare a moment for a roll in the grass with him, or at least be kind enough to pull his tail. And if you refuse, he goes away, lies down in the shadow of a haystack, and wishes he were a reversed dormouse, for whom it might be possible to hibernate in summer.

And only last Thursday, everything was so active, so gay, so full of jocundity up there on the hill. A day of excitement to all; of cessation of labor for the youngster, of premium getting, of grand holiday; a day of greatest importance to six, who ceased to be school-boys forever, and armed with testifying sheep skins made their leap into the battle of the world.

The solemn High Mass sung by the Reverend Superior of the Seminary, terminated with the benediction of the Most Holy Sacrament and the *Te Deum* of gratitude for God's beneficence. Then came the bustle of preparation till half-past nine o'clock, and then the band summoned all together and the procession started for the scene of the Commencement.

This was the beautiful grove near the College ground, cresting one of the hills which girdle Cincinnati; and for its use on this occasion, as well as for the general permission to enjoy it as a walking-ground, both the Faculty and students of Mount St. Mary's are exceedingly indebted to Peter Neff, Esq.

A broad stage had been erected the day before, and now received the Most. Rev. Archbishop, the Rev. President and Faculty of the College, the Rev. Clergy and other guests. The concourse of parents, friends, Seminarists and Collegians, were grouped in front under the maples, lindens and locusts.

After music, the exercises were begun by the Latin Salutatory, by Thomas M. Healey, of Cumberland, Md. His subject was the "Enervating Power of Modern Pantheism." This was followed by "Individual Influence," by M. D. J. Ryan, Cincinnati; by "The Connection Between Philosophical Theories and Popular Ideas," by M. J. J. Ahern, Cincinnati; "Reverence," by James F. Callaghan, Cincinnati; "Catholicity Necessary to the Stability of our Government," by William Manly, Lebanon, Kentucky, and, finally, by the touching and graceful Valedictory, with an oration on the "Spirit of English Literature," by John Lancaster Spalding, of Lebanon, Kentucky. Between the orations the fine band filled the woods with melody.

Then came the Faculty Oration, by A. P. Ward, Esq., of this city, and a more beautifully written, wise, careful and kind address, we have never heard; meriting, indeed, the high eulogy given it by the Most Rev. Archbishop, at the close of the exercises.

Next followed the award of Premiums to the various younger classes, and the honors were announced to the graduates. They were as follows:

Rhetorical Honor,	.	.	.	John L. Spalding.
Greek Honor,	.	.	.	James F. Callaghan.
Latin Honor,	.	.	.	Michael D. J. Ryan.
Science Honor,	.	.	.	Thomas M. Healy.
Mathematical Honor,	.	.	.	William Manly.
Historical Honor,	.	.	.	James F. Callaghan.
Philosophical Honor,	.	.	.	Michael J. J. Ahern.

Then the Rev. President proceeded to confer the Degree of Bachelor of Arts on the above-named gentlemen. And here it may be said, that as far as the experience of those conducting the examinations goes, no class has left the walls of any American literary institution more deserving of the title A. B., than the six young men who have now won it. In several instances they were kept from two hours and a half to three hours on a single branch of studies. Dr. H. E. Foot, Professor of Chemistry, in the Medical College of Ohio, was kind enough to conduct the whole Chemical Examination of the class, and to be present at their lecture, with experiment, delivered on the afternoon of Wednesday, June 29, in presence of the Most Rev. Archbishop and a large

audience. The subjects were Oxygen, Hydrogen, Caloric and the Steam Engine, Electro-Magnetism, Carbon and Chemical Affinity.

So when the degrees had been conferred, the Rev. President made a few remarks to the audience, and the Most Rev. Archbishop said a few words eloquent with kindness and the paternal joy which was visible in his look.

He praised Mr. Ward as that gentleman certainly merited, noticed pleasantly the graduates' orations, and thanked God and the benefactors of the institution for their benefits.

The Commencement morning was over, the band struck up a march, and the grove was emptied of the crowd. About forty guests sat down to dinner in the refectory, and many of them adjourned in the afternoon to the ever-hospitable house of the oldest and most faithful of Mount. St. Mary's friends, where under the shade of the old locusts they finished the day in joyous converse.

May God guide the young men who have been thus introduced to real life, and keep safe the Mountain for the training of future classes which shall honor Him and His Blessed Mother, its Patroness.

FACULTY ORATION, BY A. P. WARD, ESQ.

I have been honored by an invitation to make you a short address on this occasion. It is an honor which I deeply appreciate; for, to my mind, it is an occasion of exceeding great interest—of interest to the gentlemen who preside over this institution—of interest to the spectators, and of interest to you, my young friends, who have just concluded your academic career, to whom I more particularly address myself. To your professors it must have been a source of anxiety; and now that the ordeal is passed and the experiment a triumphant success, it must be a source of pride and pleasure to find that the seed has not been cast on a rock, and that the labors of the past years give hopeful promise of an ample return in the time to come. To the spectators, even independently of the fond ties of relationship, and the pleasure and instruction derived from the able displays they have witnessed to-day and yesterday in the various departments of science and literature, the spectacle must have had a special and further interest, as to many of them, like myself, it must have recalled, in the soft and mellow twilight

of distance, the eventful day when they, too, with fluttering and scarce-fledged pinions, essayed their first flight of rhetoric, and for the first time panted under the applause of a kind and indulgent audience. But to you, my young friends of the graduate class, to you who just received the passport of gentlemanly scholarship, who are just emerging from the grateful shades of the academic groves, and already looking with wistful eye down those chequered paths which overlie and cross the field of human action in every direction, this shall be a day never to be forgotten—a day to continue green and fresh amid the gray and faded realities of after life. The past has been with you a course of preparation; before you is the career of action. I do not flatter you by implying that, now your school days are ended, you have nothing further to learn. You have much to learn. But I would warn you that your future teacher will be rough and rude, as your preceptor heretofore has been kind and indulgent. I warn you that if in that blessed period of man's existence which you have just passed—that blissful period of boyhood when truth sinks into the heart without one shadow of doubt or suspicion to dim the crystal of pure conviction—if in that time you have not laid in a sufficient stock of truthful principles—principles moral and principles religious, I would look with apprehension on the fickle craft, no matter how gay her pennon or proud her bearing, embarking on life without such a ballast. There is not in the course of human life any period at all so important as that upon which you, young gentlemen, are now entering. There may, in some individual instances, be moments pregnant with more serious consequences than years, but, as a general proposition, the first years after a school-boy steps on the world's stage, stamp the character of the man. Then, for the first time, outside his own family circle, his actions and deportment commence to be observed, responsibility links herself to him as his companion for evermore; and whilst the accent of honest encouragement may sometimes be heard, and even the voice of applause on rare occasions greet his ear, far more frequently must he listen to the mutterings of detraction, the loud note of brazen ignorance and bold slander, or the faint praise which damps while it affects to bless. There is one danger to be apprehended from the first collision of youthful inexperience with the hard selfishness of the world. It is a danger which specially haunts the more noble and elevated natures.

It is that in the first recoil of disappointed hope—when the gen-

erous confidence is abused and the noble credulity flung back, crushed and writhing, and preying upon the poor young bosom that gave it birth, that the rebound may be too strong, the reaction excessive. Then comes the danger, more frequent than is generally supposed, of viewing things through the jaundiced medium of recent disappointment, of concluding there is nothing good or generous or sincere in the world, because one's own standard has not been reached; and this discovery is no sooner made than the standard which elevated, if you please, in the clouds of fancy, was, at least, a splendid phantom, and pure withal, is lowered to the vile dust, and the young man begins, as he will tell you, to meet the world with the world's weapons. Ah! pause before you make the fatal plunge. Look around and examine more closely, and though you find not the world clad in all the roseate hues in which your youthful imagination arrayed it, yet you will find that justice is not a chimera, nor virtue, a name. Do not imagine, gentlemen, that alluding to one or two of these dangers that beset a generous, high-minded youth on his first start in the world, that I have any fears for your future career. You are starting with every point in your favor; you are starting in this young Republic, just old enough to furnish you with all the facilities of the most enlightened civilization without any of the infirmities of age. You have had the benefits of an education not second to any, in this or any other land; and when I say that you have had a first-rate education, I say that you have had everything which at this time of life you could have had. Though your parents had the gold of California, though every throb of their hearts was for your welfare, though your friends were in number as the sand of the sea—all united could have done nothing more for you up to this time, than educate you. That word embraces everything that love or duty could have done; with yourselves alone rests the responsibility of having availed yourselves of it in the past, or of turning it to account in the future. Education is a word of broad and deep import. It does not limit itself to the mysteries of Greek and Latin, the arcana of natural science, or the deductions of arithmetic or mathematics. Whilst planting the fruit tree, and training the flower, it is careful to root out the weed. It charges itself with the culture of the moral as well as the intellectual faculties. It teaches the young pupil the object of his being. It shows him that he is the heir of a noble nature, capable, if used aright, of diffusing happiness around him, which will come back ten fold into his

own bosom, but, that it is equally capable of being abused to his own misery, and that of those around him; that the blessing and the curse are set before him, and that if he misses the opportunities and mis-spends the time given for better purposes, the curse will dog his steps for the rest of his life; in short, that every individual has a destiny to fulfill and ought not to rest till he is in a position to accomplish it.

What that destiny is no one can foresee. The opportunity and occasion on which it floats come from the outside. But he should take care when it does come to be prepared to meet it. This, gentlemen, is the education of which you have enjoyed the benefits—an education under which the moral qualities were evoked and pointed as the intellectual were fed and enlarged—an education to which your reverend teachers have devoted every moment of their time, every faculty of their gifted intellects—overlooking your recreations as well as your studies, and sinking the rigor of the preceptor in the indulgence and affection of a parent. It ought not to be forgotten, gentlemen, that with the benefits of this education you also take its responsibilities. You, graduates of St. Mary's, who have passed through what I need not hesitate to pronounce the first educational institution in the West, owe a large debt to society. It is to you, and such as you, the masses will hereafter look for guidance. The volume, which circumstances had sealed for them, they will expect you to unclasp for their information. The high places of the nation, the coveted rewards of successful ambition some of you will doubtless enjoy; but, whether this be so or not, whether lured on by ambition to those loftier regions she loves to tread, or content with the security and shade of the humbler walks of life—no matter what position, public or private, you may occupy, you will have rendered a poor account of the years of study passed in the halls of Mount St. Mary's unless the result be visible in the more exalted standard by which your conduct is regulated, and the more high and holy ends which are made the objects of your life's pursuit.

In connection with this subject of education, there is one matter to which I would wish to call your attention. There is growing up in this country a hard and stony intelligence which ignores every result except solid tangible profit—which keeps the store-room for ideas as a matter of trade, that each one may, if possible, be coined into a dollar, and offers up every finer sentiment and softer susceptibility of our nature as a holocaust to the California idol. A boy goes to school for a

cargo of belles-lettres as a steamer goes down a river for a load of oranges, and when both are taken to market the only difference is in the greater difficulty of working off the former commodity.

The commercial and material prosperity of this country has been something marvelous. But, the monster, fed on success, has become insatiable; and in its all-destroying rage would swallow up everything that is grand, everything that is good, everything that is sacred in the moral, as well as the physical order.

To you, young gentlemen, I would say, stem the tide as far as in you lies. Do not be carried away and completely immersed in the sordid element of gain. Do not devote that intellect which was given you for nobler purposes, that intellect cultivated with care and ability; that intellect with all its lofty aspirations after the good, the truthful and the beautiful; that heart abounding with generous pulsations, overflowing with tender and humane sympathies, do not sacrifice all, do not dedicate yourself, body and soul, every thought of the present, and every hope of the future, to this all-absorbing pursuit—of hunting for gold.

Do not despise it as a means, but do not make it the end and aim of your lives. Be not under the absurd impression that I look with contempt on worldly wealth—money is a mighty power—mighty for good as for evil. It will clothe the naked and feed the hungry.

It will often dry the tear of affliction, stay the sob of anguish, and hush the murmur of discontent. It will do more even than alleviate physical ills or minister to temporal wants. It will furnish food for the mind, for it will furnish the means for education. The noble halls, in which, for years past, you have bent over the page of learning, and from which you have looked abroad on the splendid landscape that stretches away on every side of us, would never have been raised without the aid of the dollar. The lamp of Aladdin has been lost, and the dollar, I know, is its modern substitute. Yes, the dollar is the mighty power, mighty for good as for evil. But, it is not good, if, in the pursuit of it our nobler faculties are perverted; it is not good, if in the pursuit of it, the milk of our human nature be turned into gall; it is not good, if in the pursuit of it, we jostle with cruel elbow, each weaker brother that approaches our path; it is not good, if in the pursuit of it, we blacken the reputation that rivals or outshines our own; it is not good, if in the pursuit of it, truth be outraged, friendship

betrayed and religion forgotten ; it is not good, if when acquired, it is held in the miser's clutch, or yet squandered in empty show or guilty pleasure ; it is not good, if the purpose of our being be subverted, and instead of being our slave and instrument, it is suffered to become our master ; and the divine faculties of the soul, and the angelic impulses of the heart be bowed down in base subserviency to the gross idol. If I were addressing young men educated in any other school, I would dwell at more length on this point. But you have been the pupils of Catholic priests ; and the Catholic priest is the consecrated foe of this worldly spirit, even in its most plausible shapes and insidious disguises. He has read the lesson of the money changers in the temple.

And when the precious deposit of the young mind is placed under his tutelage, he sees here a temple more precious than one of marble ; a temple in whose sanctuary other images must be raised than the golden calf—other worship maintained than that of mammon.

This is not the only country in which the Catholic priesthood, that glorious corporation which dates back nearly nineteen hundred years, has turned, sometimes a solitary, but always an undaunted front against the attack of the world, no matter whether made upon science or upon religion, upon art or upon morality. No matter, whether, as in the beginning, it was a world to be lifted out of the mire of heathen sensualism ; no matter, as afterwards, that civilization was threatened with being trodden out beneath the mailed foot of the Goth and the Hun and the Vandal ; no matter, as again, that the lamp of science forgotten in the strife of animal passions and the supremacy of brute force, was in danger of dying out for want of sustenance ; no matter if, as again, in a remote quarter of the globe, it was the cradle of Christianity that was to be rescued from the impure hands of the Saracen ; no matter, if in later times, error caught up the sword of scholastic ingenuity, and tried, in the field of dialectics, the experiment which had failed in the field of blood. No matter in what shape the foe came ; no matter posted behind what entrenchments or crouching in what ambush ; no matter how numerous in force or determined in attack, the Catholic priest never blanched. He met the foe with truth on his lip and devotion in his heart, ready to conquer or to die. He sometimes died, but he always conquered. It is not then necessary for me, fresh as you are from the lessons of such men, to warn you that you should look with disfavor on this hard feature of American civilization. It is eating like a canker into every institution in the land.

It buys the vote at the hustings, inspires the voice on the platform, and guides the pen through the newspaper column. Even those high places which ought to be sacred to the majesty of delegated power, in which the people ought to honor themselves in honoring their representatives, are so soiled and begrimed that they can scarce be occupied with decency, much less with honor. Here lies a field for the ambition of the rising generation. Here is a reward not perhaps so glittering as the baubles of place and office, but far more meritorious, and infinitely more pure. Here, in correcting those abuses by active exertion and personal example, in resisting the flow of venality and corruption, instead of gliding passively down the foetid streams. Here is an object worthy of your exertion, and which must rebound to your honor. There is another matter to which I would invite your attention, which is well expressed in the words of the poet :

" A little learning is a dangerous thing,
Drink deep or taste not the Pierian spring."

This, too, is one of those evils which at every step of your career you will encounter. In a free country like our own, where there are not, as in other lands, those social barriers of reserve which forbid the free intercourse of man with his fellow, there are myriads whose entire education consists in the mere spark struck out from the friction of mind with mind. Again, others have the advantage of some scholastic assistance, but the learning acquired, and, indeed, intended to be acquired, is what I before alluded to, the rough and ready article got up in haste for the market, without finish and without solidity. It has been well said, the more we know, the more conscious we become of how little we do know ; and on the other hand the greatest evil of this little learning is, that it gives us presumption in exact proportion to our deficiency.

There is at least one inoffensive way by which you can segregate yourself from this body. In contradistinction to their blatant self-sufficiency carry upon your front the quiet and yet significant badge of modesty. The opportunity of displaying and making useful any gifts which nature or cultivation have bestowed upon you will not be wanting, and your merits will not be less appreciated because they were sought out. While calling your attention to some blemishes in the character of our civilization, I am not—who is?—insensible to the

grandeur of the picture as a whole. A narrow inspection of any human work will detect errors, and the larger the proportions the more developed the defects as well as beauties. It is not wonderful, then if, in this colossal empire, which it is scarcely a figure of speech to say has sprung with one bound into the foremost ranks of the nations, the luxuriant growth of her institutions should require the occasional use of the pruning knife. What a commentary on the difference between ourselves and other nations to be found in the fact that the very sun which looks down upon us grouped together in the peaceful precincts of this abode of learning, celebrating the progress of mind, and welcoming into the ranks of men the young champion with the laurel of academic distinction on his brow—this same sun is looking down on the fairest valleys of Europe, crimsoned with the blood of her unoffending citizens, all to satisfy the ambition of two or three individuals. As long as such are the comparative pictures, we can well afford, in the pride of our superiority, to throw no veil over those defects which must be exposed before they can be remedied.

Gentlemen of the graduate class, one word more, if, now that the hour of parting approaches, now that the ties that connected you with your professors are about to be severed, and the inexorable "farewell" must be spoken, if you harbor in your breasts one feeling of affection or gratitude for those who have during the past years, with skillful hand, guided your studies and with tender hand fostered everything that was good in your minds and hearts, you will have an opportunity of making them an ample return. Practice their lessons and become good and worthy citizens.

Gentlemen of the Faculty, I would beg to congratulate you on the transcendent display of your pupils. I have myself derived from that display not only sincere pleasure, but considerable information. I am sure I speak but the sentiments of the entire audience when I say that I have never witnessed a more splendid success on an occasion of this kind.

There is another party that ought to congratulate themselves—and that is, the portion of the community that are blessed with sufficient means to give their children a first-class education. They may congratulate themselves on having in their midst a college such as St. Mary's, surrounded with every attraction, and conducted on the most extensive scale and the soundest principle by men who, evidently bring

to their task the zeal, without which even ability will do but little, and the accomplishments that form the gentleman as well as the scholar.

To myself, who am but a recent arrival in the West it is not the least of the many marvels by which I am surrounded, to see in a country like this, which half a century since was a desert, an institution of this kind, combining at once convenience in its distance from the city, salubrity in its elevated situation, and beauty of the richest order in the surrounding country, and conducted by a staff of professors, whose presence forbids my dealing in compliments, but whose praises are best expressed in the results we have just witnessed.

The Seminary re-opened with a spiritual retreat on August 27, 1859. On August 31, ordinations were held in the Seminary Chapel. The Most Rev. Archbishop conferred Tonsure on Messrs. Michael O'Donohue and William Wilkins, of the Archdiocese of Cincinnati; Messrs. Michael Lawlor, Terrence Disney and Englebert Bachman, of the Diocese of Louisville, and Mr. Geo. Steiner, of the Diocese of Fort Wayne. On the same day the same gentlemen received the four Minor Orders in company with Messrs. Joseph Fitzgerald and Anthony Mazeaud. On September 2d, Messrs. Wilkins and Steiner were ordained Subdeacons, together with William Halley and Timothy J. Tierney, of the Archdiocese, and Peter Reuter, of the Congregation of the Most Precious Blood. On September 3d, Rev. Messrs. Tierney, Wilkins and Reuter, were promoted to Deaconship, and on the following day the same reverend gentlemen, Rev. David Walker and Rev. Joseph Dwenger, afterwards Bishop of Fort Wayne, were elevated to the holy Order of Priesthood.

The Collegians resumed studies on September 5th. The Faculty of this year was Rev. S. H. Rosecrans, D.D., President of College and Professor of Dogmatic Theology and Ecclesiastical History in Mount St. Mary's Seminary; Rev. J. Quinlan, Rector of Mount St. Mary's Seminary and Professor of Moral Theology and Philosophy; Rev. William J. Barry, Professor of Sacred Scripture and Ancient History; Rev. D. B. Walker, Professor of Liturgy and Procurator; Charles O'Leary, A. M., Professor of Greek, Modern History and Natural Science; E. P. J. Scammon, A.M., Professor of Mathematics; Xavier Donald MacLeod, Professor of Latin and Belles-Lettres; Henry J. Wiesel, Professor of Music. The tutors of the minor branches were furnished as heretofore from the advanced Seminarists.

During October of this year the Rector of the Seminary, Rev. John Quinlan, received news of his promotion to the Episcopal See of Mobile. The students regretted to lose their beloved Superior, but rejoiced to learn that the Holy Father had recognized his virtues, piety and learning, and judiciously selected him as the incumbent of the important see of Mobile, and the successor of the lamented Bishop Portier. The Bishop-Elect continued to reside at the Seminary and preside over its destinies until the day appointed for his consecration was at hand. Then compelled to bid farewell to those whom he loved best and to the work which delighted his heart, he left for his future Southern home. Before his departure those whom he had taught the lessons of divine wisdom, and those with whom he had shared professorial honors, assembled to bid farewell to him who had long held in Mount St. Mary's the place of father. He was made the recipient of several beautiful and substantial presents, and the following addresses were made amid audible expressions of sorrow at the departure of him, whom none knew but to love.

THE FAREWELL OF THE FACULTY.

I am honored and gratified, Rt. Rev. Father, that the Faculty of Mount St. Mary's have chosen me as their mouthpiece and representative to you to-night.

It is the last time we shall ever address you as one of our own household and family. We have so long been accustomed to look upon you as a revered Superior and Father, yet as one of ourselves, that the very ring of your voice and the sound of your footstep in the halls has become part of our habitual life. We shall miss them both when you are gone. You have been teacher and confessor, pastor of our Chapel, member of our Faculty; and pupil and penitent, priest and professor will remember and regret you.

But you have been called by the holy will of God to a higher position in the Church, a wider sphere of action, a heavier responsibility. You are going away from this old home and life of ours to new duty, a new climate, new friends—you will find none to love you better than your old ones. And we are persuaded that, go where you will, no Lethe shall flow between you and us; that the tie between us, however stretched, shall not break, but that often when harassed and wearied

by the trials and vexations inseparable from your office and its duties, your heart will fly back and find a resting place in the memory of your old room on the hill top. That you will recall the very birds that sang there, and the flowers that grew on the window ledge and the view so familiar which it gave you, and the sweep of the rolling hills down to the river and the flash of the water in sunshine or in star light and the heights beyond, and more than all, the spire, tall and white and slender and crowned with the sacred cross, its wide arms stretched in perpetual benediction over the city and Cathedral, wherein you received from the hands of our beloved Pontiff the grace of the sacred priesthood.

Go then, Father, from among us with these gentle recollections and with our earnest prayer for your happiness, your usefulness and your peace. And as you go, take with you, as a mark and token of our love, this Pyx and chain. For us it is a pledge of imperishable remembrance and affection; for you it is and shall be a memorial of us, so that in time to come when you bear it upon your person in your mercy missions to the dying, when you carry, immured within its slender golden walls, the Prisoner of Love, our God and our Redeemer, you may plead to Him for His blessing upon the hearts that loved you, the friends and companions who cherish your memory on the height of Mount St. Mary. *Salve Pater carissime, et, memor nostri, vale!*

THE ADDRESS OF THE SEMINARISTS.

The link which for years has bound you, our beloved Superior, to the ecclesiastical students of this institution, is about to be broken, but not rudely. We could wish, it is true, that you would continue still to guide us by your prudent counsels, still to enlighten our minds by your knowledge if so it pleased God. But when your talents, your learning, your virtues, and above all, the command of our Holy Father, which is the expression of God's will, call you away from us, and summon you to a higher and even holier mission, all we may do is to acquiesce, or rather we must rejoice for many reasons.

We are afflicted at the thought of losing you who have so long been for us the faithful guide, counselor and friend, but on the other hand we are filled with joy, seeing your good qualities appreciated, and a wider field of activity given to your benevolence, your zeal and your charity. But we will not let you depart from these scenes of your ardu-

ous and self-denying labors, without some testimonial of our gratitude for the good will and the good deeds too—and these not meted out according to the strictness of weight and measure—not sparingly shown and done as if it were merely a thing of justice, an ungrateful duty, but stamped with that character of generosity which nothing can give to actions, except the open warm heart in the right place, its capacity enlarged by divine charity.

Your administration has been marked by prudence and wisdom. You have attempered firmness with forbearance. Your learning has not been a miser's treasure in your hands; but has been freely used to enrich our minds. Your virtues have not been hid under a bushel; nor indeed could they. We have seen them, we have admired them.

Your former subjects, many of them now exemplary priests, prove by their distinguished virtues and solid acquirements that your labor on behalf of our body has not been in vain. They, at this time, each at the post duty has assigned him, join in spirit with us, in acknowledging our indebtedness to you. In token of this we bespeak your acceptance of this Missal. It will be a pleasing thing for us to know that you will remember us in the Holy Sacrifice. This book will call to your mind memories of your former charge, and neither religion nor charity will find aught to condemn, if even amid the most tremendous mysteries of our holy faith, or while the care of your flock engrosses your mind, a thought suggests itself to you even of us, and a silent prayer is offered up to the Giver of every good and perfect gift for the perseverance in well doing of the Seminarists of Mount Saint Mary's of the West.

THE ADDRESS OF THE COLLEGIANS.

Right Reverend and Respected Father:

As both the Faculty and Seminarists have addressed you and expressed their sincere regret at being deprived of your company, your direction and your example, it now remains only for us Collegians to do the same. Although but a few short years have elapsed since we first knew you, still that time has sufficed for us to become intimately acquainted with your many estimable qualities. In our acquaintance we have been able to see and feel all those excellences which have made you so much respected by all that have known and associated

with you. Some equals have found in you one that is dear to them in every respect. We have found in you one that could assist us in virtue, by advice and example.

We have found in you that which is needed most by all young persons, a wise and generous friend, ready to do us any service. We found in you one whose conversation would enlighten us, whose direction would guide us, whose prayers would hallow us. What must be our sorrow at parting from you—at losing an adviser, a friend and a director!

But in the midst of our sorrow, we have the consolation of knowing that you are honored by the Holy Father in being entrusted with the guidance of so many of his children in the distant land to which you go. We are consoled by thinking you can be of service to more in that position; and although we are naturally prone to be selfish, yet when we see how much service you can render to religion in the office you have received, all selfishness vanishes, and we pray to God that you may serve Him as successfully there as you did here. We, Collegians, beg of you to accept this slight offering of our respect and affection; hoping that whenever you have it on to perform the holy function of your office you will remember to bestow a blessing upon the Collegians of Mount St. Mary's College of the West.

To these addresses the Bishop-Elect replied as follows:

Respected Confreres of the Faculty, Cherished Seminarists, and Beloved Collegians:

On occasions like this, when the emotion of the moment can be explained only by the history of years, perhaps the best reply to your expressions of regard were my silence and my tears. I know, gentlemen of the faculty, priests and laymen, that when you said I might find other but never truer friends than you, you spoke the truth. During the years of our common life, I have often felt, reflecting on the manner of our intercourse, "behold how good it is for brethren to dwell together in unity!" You have felt the same.

And now the distance which separates our bodies, shall not disunite our souls. To you, most beloved Seminarists, I have given all my affection and care. I may have failed on many occasions, to do for you all that my affection would dictate, through want of ability or re-

flection ; if so, forgive me, and pray for me. I leave you in safe hands. Persevere in your sublime vocation. Be exemplary in your observance of rules and self-discipline ; and when you go forth from these halls, carry with you the spirit of earnest, cheerful, generous self-sacrifice. You have presented to me a beautiful Missal. No gift could be more appropriate. Be assured that I shall never stand at the altar without remembering you, and that from the far off clime, where it has pleased God to cast my lot, whatever benedictions my prayers can bring shall come at every morning's dawn to the Seminarists of Mount St. Mary's of the West.

With the Collegians, I have had only the connection which members of the same family must necessarily have. Their address and their gift, therefore, are to me the more unexpected, and, if possible, the more gratifying. My last words to them I would wish to have engraven on their hearts, for they are holy words : " Seek first the kingdom of God and His justice." Whatsoever be the high position into which your abilities and education may throw you, whatsoever the opposition you may encounter, or the temptation to meet art with art, and craft with craft, may try you, seek first the kingdom of God. Let God and Faith be before all things in your heart, and then honor and prosperity will be added unto you. I shall never wear this stole which you have given to me, without remembering you, and bestowing upon you from the very depths of my heart, a Bishop's blessing, that God may have you in His keeping, and make you persevere in faith and virtue to the end of life.

The following address was accompanied by a purse presented by seventeen members of the Cathedral and St. Patrick's Congregation :

To the Right Rev. John Quinlan, D.D., Bishop of Mobile, Alabama :

RIGHT REV. DEAR SIR :—We could not allow you to depart from us without giving expression in some suitable form, however slight, to our respect for the virtues which adorn your character as a man and as a Catholic priest. Your duties of late years as President of the Seminary here necessarily prevented frequent personal intercourse between you and the Catholics of Cincinnati, but we have long since learned to admire and love you.

You are going to the South, a land of warm hearts, but among the

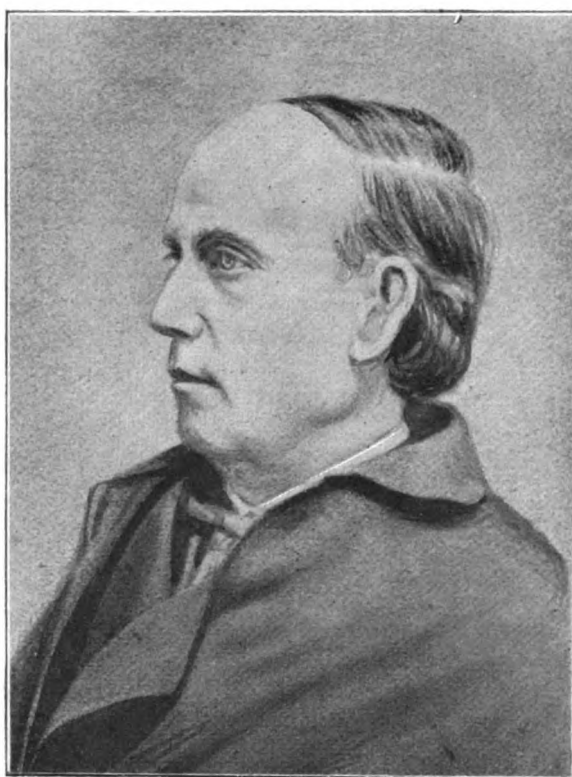
many friends, whom you will make, you will find none more devoted than those you leave behind.

We sincerely pray that God may bless your labors in future as signally as those of the past, and that the loss of the Catholics of Cincinnati may be the gain of those of Mobile.

ROBERT R. QUINN,	JAMES BARRETT,
P. HENNESSY,	THOMAS DRUM,
OWEN AHERN,	JOHN CAHILL,
JOHN KEESHAN,	J. H. ROGERS,
CHAS. CONAHAN,	WILLIAM B. BARRY,
T. C. JONES,	P. POLAND,
JOHN HENRY,	F. P. CORBY,
J. E. HOOK,	P. CODY,
JOHN SLEVIN,	P. CONSIDINE.

On his return from New Orleans, where he had assisted at the consecration of his former co-laborer, Rt. Rev. James Wood remained in Cincinnati for a few days, and at the invitation of Archbishop Purcell conferred Orders in the Seminary Chapel. Mr. Augustine Oechtering, of the diocese of Fort Wayne, and Garrett Sheehan, of the diocese of Albany, received Clerical Tonsure and the four Minors. Joseph P. Fitzgerald, Anthony Mazeaud and Michael O'Donohoe, of the Archdiocese of Cincinnati, received Subdeaconship on the same date, December 19th. On the following day Mr. Sheehan was ordained Subdeacon, and Reverends William Joseph Halley and Anthony Mazeaud were promoted to Deaconship. On the feast of St. Thomas, December 21st, Rev. Damien Kluber was ordained Deacon, and Rev. Timothy J. Tierney and Anthony Mazeaud received Holy Priesthood.

Mount St. Mary's was reaping the holy harvest that had been so faithfully sown and husbanded by solicitous superiors. Not a decade of its existence had passed, and it had given to the Church in America over forty earnest, energetic priests, true men of God, who displayed to the world the grand mental and religious training they had received, who were an honor to their Alma Mater, an honor to the Church, and whose afterlives never caused her the slightest blush of shame, for not one of their priestly Albs was ever defiled with the slightest stain.

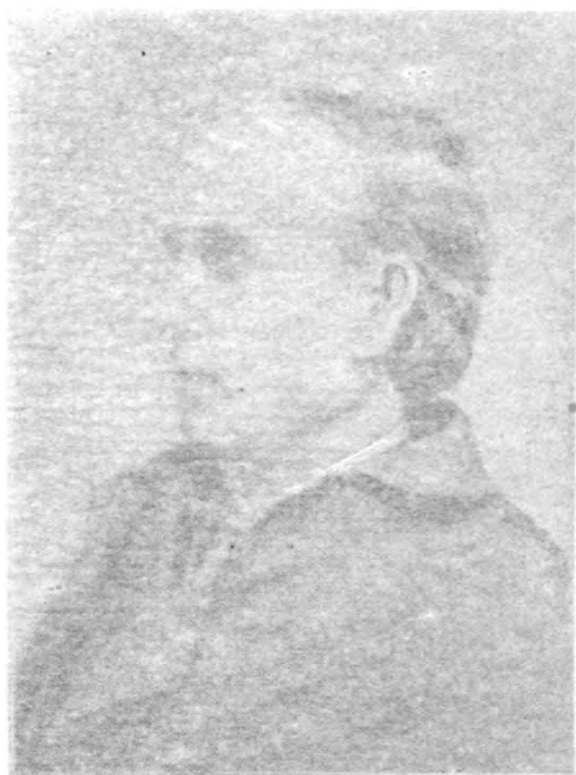


REV. M. M. HALLINAN, D.D.

NO. 1104, MAY 10, 1910.

First Name of Volunteer: _____

MICHAEL STANN, MISSIONARY, was born in New Milford, Conn., Oct. 1, 1841. He was educated in the common schools and in the academy of his native town. He was a member of the Catholic Church, in which he was a young Missioner, and led the schools of his native town. He was a member of the Catholic Church, in which he was a young Missioner, and led the schools of his native town. He was a member of the Catholic Church, in which he was a young Missioner, and led the schools of his native town.



DR. G. V. LINAN, 1919.

MICHAEL MARY HALLINAN, D.D.,

First Rector of Mount St. Mary's Seminary.

MICHAEL MARY HALLINAN was born near the town of Mallow, County Cork, Ireland, September 29, 1827. His parents were poor in this world's goods but rich in the possession of the Catholic faith, to which they were devotedly attached. Young Michael attended the schools of his native place and grew up a devoted, pious youth under the eyes of his truly Catholic mother. At an early age the desire to become a priest took possession of his heart and grew and waxed stronger as the youth increased in age. An education that would fit him for his high vocation could not then be obtained in his native town, and with an ardour that knew no obstacles, he bade adieu to home, and repaired to the Little Seminary of St. Sulpice, Paris. Here under skilled and devoted teachers he first displayed the wonderful talents with which God had endowed him. He soon acquired a thorough knowledge of French, and was among the leaders of his class during his entire course of Humanities. Having completed the classics and philosophy, he began the study of theology in the Grand Seminary of St. Sulpice, Paris. Whilst a student here he was introduced to Archbishop Purcell then on his way to Rome to receive the Pallium. Young Hallinan was then preparing to return to his native country to receive ordination. The Archbishop, becoming impressed with the brilliant young student, invited him to join his own diocese in the far West, where his elder brother, Daniel, was a faithful laborer. After earnest prayer and consideration, he resolved to accept this invitation and devote himself to the American missions. He wrote to Archbishop Purcell at Rome and was immediately affiliated to the Diocese, and instructed to continue his course in theology and strive for the Doctor's degrees.

Upon his return from Rome, the Archbishop called on his new student and requested him to pursue higher studies with all possible

assiduity and diligence, as he had selected him to take charge of the new Seminary he was then building in his episcopal city. Father Hallinan completed his theological course with high honors, in 1851, and was adjudged worthy of the Doctor's cap. Immediately after his ordination in June, 1851, he left Paris for his native country. After a short stay among relatives and friends he set sail for his adopted home and arrived in Cincinnati in the latter part of August. The Seminary was not quite completed and Doctor Hallinan was stationed at the Cathedral as assistant. When the new Seminary was ready for occupation, Doctor Hallinan was placed in charge as Rector, and here for three years he labored faithfully and zealously in one of the most important offices committed to priestly hands, the training of youths for the sanctuary. His knowledge and piety impressed all his students, and his kind and fatherly direction won for him their affection and esteem.

Most of the Levites who studied under him have joined him in death, but his name is held in praise and benediction by many priests who learned to love and respect him from hearing their aged pastors speak of the young and saintly rector, who taught them "the divine science" and instilled into their hearts that piety and devotion which marked them as men of God. He severed his connection with the Seminary during the vacation of 1854, and went to Chillicothe, where he labored with one of his former students, Father Ford, in the establishment of St. Peter's College. He was then transferred to Dayton, but his health became impaired and he removed to the East. For many years he was known as a faithful and pious priest of the dioceses of Baltimore and Philadelphia.

In 1868, at the invitation of Bishop Luers, he joined the diocese of Fort Wayne and for eleven years was stationed at Lafayette, where he was much beloved by the people. A quiet, unassuming priest, always devoted to the interest of his charge, and the strict performance of his duties, his was a character to be always loved and revered, and there were many manifestations of their love and esteem, when he was removed from their midst and stationed at Wabash. Here he labored until 1882, when, at the request of his former pupil, Bishop Fitzgerald, he joined the diocese of Little Rock, and was immediately placed in charge of St. Andrew's Cathedral as Pastor. His heart burned with a desire for the sanctification of souls, and with a tender and sympathetic

love that impelled him to seek after lost and strayed sheep and bring them back to the fold. He was zealous for the education of the Catholic youth, and it was a pleasure to him to devote his time and talents to their instruction. In 1884 he was appointed Vicar-General of the diocese of Little Rock, and this position he occupied until his death. Of his labors in Little Rock, the *Arkansas Democrat* says: "Five years ago he came to Little Rock, and his life here is an open page to the world, on which may be read a bright record of works well done, and duties faithfully executed in the service of the Master." His death occurred December 12, 1887. He was universally lamented by the people of Little Rock, irrespective of creed. "He was an edifying priest, a man of scholarly attainments and retired disposition and his virtues were praised by both Protestants and Catholics." His funeral obsequies took place on December 14th. Solemn High Mass was celebrated by Bishop Fitzgerald and was attended by most of his priestly co-laborers of the diocese, and a vast concourse of the people of the city.

The funeral sermon was delivered by Father O'Riley and was a touching tribute to the memory of the dead, and a tender token to the living—a discourse of eloquent Christian consolation, and of kindly admonition. Each ear upon which fell the wisdom-freighted words could but heed, each heart upon which the balm of Catholic consolation was poured, could but throb in thankful unison. At the close of the services his sorrowing flock accompanied the remains to Calvary Cemetery where they were interred.

RT. REV. JOHN QUINLAN, D.D.,

Second Bishop of Mobile.

FATHER MICHAEL HALLINAN, the first Rector of Mount St. Mary's Seminary of the West, was succeeded by Rev. John Quinlan.

This young and talented priest was born in the land of piety and song, the "Isle of Saints and Doctors," on the 19th of October, 1826. The little village of Cloyne, in the County Cork, still points with pride to his name on the parish register. His parents, anxious to give him the best education possible, sent him to the well-known classical school at Midleton.

The circumstances of Ireland at this time proved the boon of Catholicity in America. Not indeed at this time alone, nor in America alone, but at all times, and in all countries wheresoever there are souls to be saved, or nations to be subjugated to the sweet yoke of Christ. "Ireland," says Cardinal Newman, "is the centre of a world-wide mission."

In few was this blessing more pronounced than in John Quinlan. With his widowed mother, he left home and country for the liberty of the New World at the age of eighteen. Arriving in America the fires of his vocation kindled anew in his soul. The seeds of virtue sown in his young heart, and nurtured by the legends of his native village, burst into bloom at the sight of the Church in the United States. Untrammelled, prosperous, free as the wild bird of his native plains, she needed only pastors to tend the ever increasing numbers that flocked to her fold. With the proverbial generosity of his race, he placed himself, his virtues and his talents at the disposal of Archbishop Purcell, of Cincinnati, and for a time was one of the small cluster of students who lived in the episcopal residence.

Recognizing his talents, however, the good Archbishop resolved to give him the best education the country afforded at that time. He



RT. REV. JOHN QUINLAN, C.S.C.

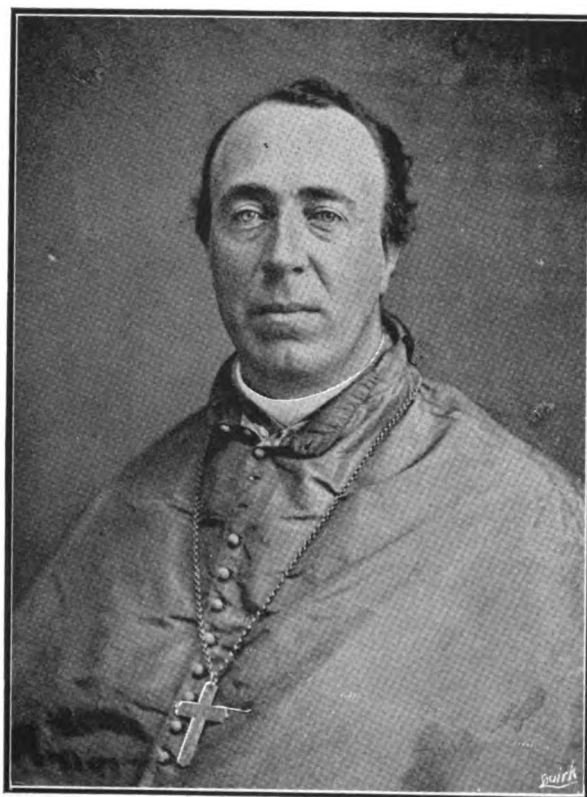
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RT. REV. JOHN QUINLAN, D.D.

was sent to Mount St. Mary's, Emmitsburg, the cherished Alma Mater of the Archbishop. Having finished his course of philosophy and theology at this institution, he returned to Cincinnati, in company with another student, Richard Gilmour, in 1852. Soon after their arrival they were ordained priests by Bishop Purcell in the Cathedral.

After his ordination, Father Quinlan was sent to Piqua, Ohio, where he labored with zeal and devotion for two years. Seeing the ability which the young man displayed, the Bishop transferred him to the more onerous position of assistant to Father James F. Wood, Pastor of St. Patrick's Church, Cincinnati.

With intentions pure and holy, and a heart filled only with zeal for God and the salvation of souls, the young assistant soon made his presence felt in the Queen City. By his piety and zealous work, he again attracted the notice of his discerning Ordinary, and was transferred to a position of responsibility little below that of Bishop, namely, the Rectorship of the Diocesan Seminary of Mount St. Mary's of the West. Here he filled the chairs of Philosophy and Theology. At the first Provincial Council of Cincinnati, he held the responsible office of Theologian to Archbishop Purcell.

His energies, however, were soon to be exerted on a broader field. The see of Mobile, becoming vacant by the death of Bishop Portier in 1859, Father Quinlan was chosen as his successor by the Bishops of the Province of New Orleans. The Holy See confirmed their choice; and to the great sorrow of the faculty and students who had learned to love him as a friend and father, he was removed to a wider sphere of usefulness.

He was consecrated on the 4th of December, 1859, by Archbishop Blanc, in the Cathedral of St. Louis, in New Orleans. The consecration sermon was preached by the spiritual father and guide of the young Bishop, Most Rev. John B. Purcell. Among the prelates who assisted were Bishops Elder, Juncker, Lynch, and his old pastor, Bishop Wood.

The ceremony of installation was performed on the Feast of the Immaculate Conception. The day was fine, the weather most propitious, the sky being clear, and the air pure and bracing. At an early hour every seat in the church was occupied, the aisles being crowded even to the sanctuary rails. It was near eleven o'clock when the procession of the clergy, having formed at the episcopal residence, entered

the Cathedral. Rt. Rev. Bishop Quinlan celebrated the Pontifical High Mass, the Rev. Fathers Martin and Gibbons acting as Deacon and Sub-deacon of office, the Rev. F. Journan, S.J., of Spring Hill College, as Assistant Priest, and the Rev. Fathers McGarahan and Chalon, as Deacons of Honor. The Rev. Dr. Manucy acted as Master of Ceremonies.

The Most Rev. Archbishop Purcell preached. His subject was the "Immaculate Conception," which he presented to his audience, many of which were non-Catholics, in the pure Catholic light; showing that the true Christian could hardly fail to recognize it as in accordance with reason, as well as scripture, and entirely consistent in itself.

On the following day a committee of the Catholics of Mobile waited on Bishop Quinlan, to welcome him on his arrival among them.

"We are well aware," the chairman said in the course of his speech, "that in this diocese you will find much yet to be done for the advancement of religion, that will require energy and ability to accomplish; but we think we may confidently assure you, that you will find a people ready and anxious to assist you, so far as may be in their power, in carrying on the good work. We even say in addition to this, that when you have visited the institutions of religion, charity and learning in our midst—the splendid, though yet unfinished Cathedral, the Convent of the Visitation, with its academy, the Orphan Asylums, male and female, with their several schools, the Providence Infirmary and others, and inquired into their management, organization and growth—you will find that you will have it in your power to avail yourself of the same devoted energies, the same administrative abilities, and the same practical experience to which most of those institutions are, in a great measure, indebted, under God, for their progress through the difficulties with which they had to contend, and for their final success."

It was thus the once little pupil of Cloyne took complete charge of his diocese. Notwithstanding the zeal and industry of his predecessor, he found the words of welcome addressed to him very true—"much remained to be done." There were but twelve churches, fourteen schools, and his entire number of priests was only eight. Nothing daunted, the new Bishop, with an energy which never flagged, set sail for Europe in July, in search of laborers for his extensive vineyard. He visited Rome, and thence proceeded to Ireland, where his search was

fully recompensed, for he obtained ten candidates for Holy Orders, who were willing to leave home and kindred to become missionaries in the States. He returned home by way of Cincinnati; while here he occupied his old quarters at Mount St. Mary's and busied himself with the performance of episcopal functions for his old friends and pupils. On Sunday, November 18, 1860, he blessed All Saints' Church.

The solemn Mass was sung by his former colleague, Rev. S. H. Rosecrans, D.D., assisted by Rev. Richard Gilmour, and the pastor, Rev. A. McMahon. The sermon on the occasion was preached by Very Rev. Edward McMahon, Vicar-General of Pittsburgh.

On Wednesday, 21st, he conferred Tonsure and Minor Orders on Wm. F. McDonough, one of the young men who accompanied him from Ireland.

The following Monday, he said farewell to the students and faculty, and left for Mobile, where he received a hearty welcome from his people. Soon after his arrival he issued a pastoral, in which reference was made to his recent voyage: "The wants of the diocese," he said, "as well as the fulfillment of duty to superior authority called us away. It will certainly gladden your hearts to know that our most sanguine expectations have been realized. A sufficient number of good and zealous priests has been the great want of this diocese. In addition to several young boys of great promise, whom we had, before leaving, put into ecclesiastical training, we have brought with us a number of young men, pious and well recommended, whose mature judgment and advanced studies will soon render them fit for holy ordination."

His great projects, however, for the advancement of Catholicity in the South, were thwarted by the breaking out of the civil war. This blow which staggered the country, fell with no sparing hand on the struggling diocese of Mobile. In this, the saddest crisis of our country, Bishop Quinlan proved himself the true Catholic Bishop. His pen and eloquent tongue were never idle as long as there was the remotest chance of peace. To understand his sentiments at this period in the history of our country, we have only to examine his pastorals, which were addressed to his subjects, and are instinct with the anguish which filled his own noble heart. In February, 1860, he wrote: "It is always with feelings of melancholy we behold the twilight of the past disappearing; but the fading hues of the year eighteen hundred and sixty throw upon the heart shadows of unwonted sorrow. All whose

lot, by birth or choice, is linked to the destiny of this hitherto favored land, and in whose bosom thrills the pulse of patriot love, must feel a sadness which the proverbial joys of the new-born year can scarce enliven.

"An edifice of constitutional freedom, whose fair proportions the clear heads of bold and skillful men have planned ; whose deep foundations, the sweat of toilsome, struggling years has watered ; whose every stone the blood of heroes has cemented ; whose towering grandeur, the boast and wonder of the age, millions of honest hearts have loved, and labored, lived and died to sustain, and whose open portals spoke a welcome to the oppressed of every land—this wondrous work, in its fresh beauty, is nodding to its fall, for dire ambition and fanatic zeal have sapped its strength and compassed its destruction, Alas, for the glory that is departing, the world may never look upon its like again."

As the clouds of war grew larger, and the evils of civil war became more imminent, Bishop Quinlan advocated an honorable compromise, any concession, in fact, consistent with honor, and true manhood.

"We mourn," he wrote, "the threatened dismemberment of the grandest constitutional government of the world—the bulwark of just popular rights, and the hope of oppressed nationality. Gloomy upon our souls fell the shadows that were dimming its glory ; and many and warm were the tears we shed at the anticipation of its future overthrow. We hoped and prayed that the tempest might cease, or pass without harm on its course away.

"But alas, by God's inscrutable Providence, its fury appears to rage in the skies above us, and brother stands arrayed against brother, to drench in blood the soil for which their fathers had fought and died to redeem. The sun has never witnessed a sadder spectacle ; and if the passions of men are not allayed, and wiser counsels allowed to rule, God only knows the sorrows that shall line the path that leads to the bitter end."

How well he had cast the future may be seen from his prophetic words in the close of his pastoral. Alas, that his Christian counsels were not followed :

"And now, my brethren, war—civil war, is already proclaimed, and what is the good that can result? Brother's blood shall flow, and wealth untold be lavished, commerce crippled, trade interrupted, industry paralyzed, lands laid waste and homes made desolate, and

then, the end must come at last. And with sorrowing hearts, we shall be forced, upon the ruins we have made, to sign terms of agreement, which without risk of honor, we could as well have signed before. . . . Why then, brethren, must we go to war? As yet, the breach is comparatively small, and we may repair it. Hereafter it may become a mighty chasm, dark and wide, which no ray of hope can penetrate, and the sighs of millions cannot span. . . . Any honorable compromise is preferable, beyond measure, to war, above all to civil war."

After the storm of war had swept over his beloved diocese and the sun of peace again began to shine, a pitiable spectacle met his anxious eye. Ruins on all sides; wrecked churches, scattered and pastorless flocks, confusion, disorder, discouragement, sorrow. Many of his faithful priests he had sent to the Confederate ranks as army chaplains; they had followed the fortunes of their comrades, sharing their perils, comforting them in sorrow, and, like many, they never returned.

The thriving parishes of Warrington and Pensacola were completely wrecked, and the congregations scattered. Many a pang did the heart of the noble prelate suffer on account of these sad diasters. But he immediately set to work with the energy which had been his characteristic through life to remedy the evils caused by the war. The undertaking was terrific, and would have abashed a less valiant soldier. He saw the native resources crippled, and in his most sanguine moments he never expected aid from without. He rebuilt many of the wrecks, and besides erected the churches of St. Mary and St. Patrick in Mobile, and established parishes at Huntsville, Decatur, Tuscumbia, Florence, Cullman, Birmingham, Eufaula, Whistler, and Three-Mile Creek.

In 1865 he again visited Cincinnati, taking part in the Synod which was being held at the time. During his stay he lectured several times in the Cathedral.

On the 29th of June he again departed for Rome to be present at the canonization of the martyrs of China, Japan and Corea. His return from the Vatican Council, in 1870, was signalized by a grand demonstration of welcome by his numerous friends throughout the South. Vested in full episcopal robes, he was escorted by bands of music and an uniformed procession through the streets of Mobile to the Cathedral. Here thousands of Catholics and members of other Christian denominations were assembled to welcome home one whom all had learned to

love and respect. He was always happy in extemporaneous speeches, and never was his success more evident than on this occasion. He dwelt for a long time on the events attending the Council, and finished by thanking his people for the public manifestation of their regard.

After the reception, the procession again formed and escorted the Bishop to his residence.

In 1882 he again visited Rome, and while there contracted the fatal Campagna fever. His frame, already enfeebled by his exertions for the flock entrusted to his care, readily succumbed to an attack of pneumonia. Leaving his charge that he might seek the restoration of his shattered health in retirement and repose, he became the guest of Rev. Father Massardier, of New Orleans. The change of air, and the new and beautiful surroundings cheered his naturally buoyant spirit, but the ravages of the malignant malady had already advanced too far on his debilitated constitution. The short respite from suffering ceased, and severe pains began to wrack his frame in March. Feeling that the end was near, he called his Vicar-General to the bedside; blessed the weeping clergyman, and in his person, the clergy and laity of the diocese; thus leaving them the true legacy of a father. Calmly he waited the messenger of death. His life had been a faithful one, and he feared not to meet his Master. He was a faithful steward, ready and anxious to render an account of his stewardship. The last sacraments were administered, and sweetly lisping the names of Jesus, Mary and Joseph, names so familiar since his boyhood days at Cloyne, the good and beloved Bishop Quinlan breathed his pure spirit into the hands of his Maker on the ninth day of March, 1883.



RT. REV. EDWARD FITZGERALD, D.D.

RIGHT REV. EDWARD FITZGERALD

Second Bishop of Little Rock

THE Octave Day of the Assumption of the Virgin Mary, the patroness of the institution, showered abundant benedictions, but in her sweet charity she consulted the Candelles in the West. Many a congregation now saw the eminently practical and benighted Irishman, Father in Christ, and Bishop Parcell, who, in his anxiety to liberate the young men confined to his charge from the cares of the diocese to devote all his energies to the spirit of retreat of this year.

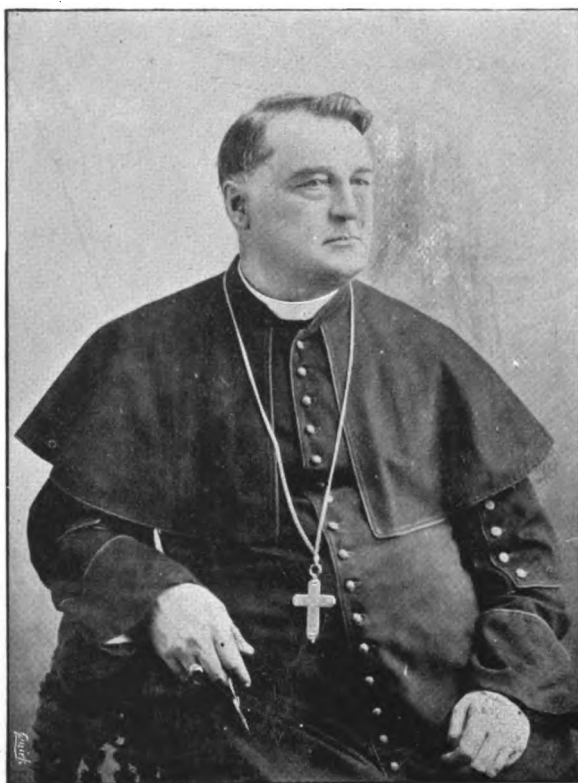
Anxious for their advancement in ecclesiastical knowledge, some returned to foster the men in the quietude of a party, and a life far removed from the practical duties of a life of zeal. In a word, the true priestly influence of the superior was lost.

These were his counsels during the holidays, and on many a day have a deeper impression than on one of our young Semitists who was to be ordained at the close of the retreat.

This young man was Edward Fitzgerald, now Bishop of Little Rock.

He was born in Limerick, Ireland, on the 28th of May, 1851. On his father's side he was descended from one of the noblest families of the Island; his mother was from the stock of a nobleman, who though at one time very inimical to the Catholics, gave back many members to the fold of Peter.

At an early age he came to this country at the age of thirteen, and entered the Seminary of Mount St. Mary's of the Barrens, Penn. He completed his classical course here in June, 1867, and then pursued his theological and philosophical studies in Maryland. In September of the same year, he received the



RT. REV. EDWARD FITZGERALD, D.D.

see next Page 10 of 11

was for the infant, and in excited island life, the young bird returned to its nest, to be again and again rebuffed, until it was driven away from the place of nesting, and at last, in a word, it was expelled from the life of the species. The young bird, however, has considered all the things it wishes, and now it is free to do as it pleases, and to do on or out the young Semnopsis, as it is called, at the close of the return.

was born in Limerick, Ireland, on the 28th of October 1851. Father's side he was descended from one of the oldest families of the County, his mother was from a family of the same name with whom he came into very close connection. He has some thirty living members to the fold of his name.

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REV. EDW. EDWARD FITZGERALD, D.D.

RIGHT REV. EDWARD FITZGERALD, D.D.,

Second Bishop of Little Rock.

THE Octave Day of the Assumption of 1857, was rich in blessings for the Seminary of Mount St. Mary's. Not only did the patroness of the institution shower abundant blessings on the students, but in her sweet charity she consulted the future welfare of the Catholics in the West. Many a clergyman now living will remember the eminently practical and beautiful instructions of his beloved Father in Christ, Archbishop Purcell, who in his anxious and tender solicitude for the young men confided to his care, snatched himself from the cares of the diocese to devote all his energy to the work of the spiritual retreat of this year.

Anxious for their advancement in ecclesiastical knowledge he left no stone unturned to foster the more essential requisites of a priest, piety, and a life far removed from the plane of nature ; a life of prayer, of zeal, in a word, the true priestly life, the life of the supernatural.

These were his counsels during the holy exercises, and on none did they leave a deeper impression than on one of the young Seminarists, who was to be ordained at the close of the retreat.

This young man was Edward Fitzgerald, the present Bishop of Little Rock.

He was born in Limerick, Ireland, on the 28th of October, 1833. On his father's side he was descended from one of the old landed families of the Island ; his mother was from the stock of the German Palatines ; who though at one time very inimical to the Church, afterwards gave back many members to the fold of Peter.

Arriving in this country at the age of thirteen, he entered the College of Mount St. Mary's of the Barrens, Perry County, Mo. He finished his classical course here in June, 1852 ; and left to prosecute his theological and philosophical studies in Mount St. Mary's of the West, in September of the same year. He remained in this institution

until October, 1855, when he left for Mount St. Mary's, Emmitsburg, where he remained till August 4, 1857. He was the first priest ordained in the new Chapel of Mt. St. Mary's Seminary, the auspicious event taking place on Saturday, August 22, 1857.

In memory of the occasion, and also to perpetuate the remembrance of the retreat, the venerable Metropolitan left to the Seminarists the relics of St. Flavian, Martyr. These precious incentives to martyr-like fortitude and devotion to the duties of the Priesthood, once reposed in the Catacombs of Rome, and were brought to this country by Bishop Wood.

After his ordination Father Fitzgerald was sent to St. Martin's, Brown County, to compile various rubrics, decrees, etc., which Archbishop Purcell desired to publish. The celebrated Dr. Nicholls, a convert from Spiritualism, was then sojourning with his wife at St. Martin's. Father Fitzgerald assisted him in getting out the lectures, which he afterwards delivered throughout this country and Europe.

A position of great delicacy was now placed in the hands of the young and inexperienced priest. St. Patrick's Church, Columbus, for obstinately refusing to comply with the demands of the Archbishop had been placed under interdict. The doors were locked, the pastor removed, and Mass was not allowed to be said. It was the desire of the Archbishop that Father Fitzgerald should affect a reconciliation.

He arrived in Columbus, October 15, 1857. With no little trepidation, but with a heart strengthened by a sense of justice and virtue, the young man went calmly to his task. Won by his gentle firmness the people laid down their arms, quietly submitted to the Archbishop and peace was fully restored.

Father Fitzgerald labored assiduously in Columbus for nine years, preaching, lecturing and preparing the diocesan Ordo, and materially advancing the cause of Catholicity in that city by his example and industry.

During the storm which swept over the country during the continuance of the Civil War, Little Rock had fared no better than other dioceses. In fact, her condition after the trouble, was one peculiarly calculated to elicit the sympathy of all whose hearts were fervent for the glory of God's house. The little plant of faith was almost destroyed. Churches, chapels and everything connected with the altar had been annihilated. Flocks were scattered, and there were but few

pastors to assist in gathering them together. Such was the condition of the diocese when Father Fitzgerald was called to rule in 1866. With a modesty, however, as rare as it is beautiful, he declined the proffered honor. Circumstances, nevertheless, obliged him to accept the episcopacy in the following year.

He was consecrated on February 3, 1867, in St. Patrick's Church, Columbus, Ohio. Thousands of his friends in the Capitol City, and throughout the Archdiocese thronged the edifice to witness the honor conferred on the deserving priest; not Catholics alone, but many Christians of other denominations came to show their esteem for him as a man, a scholar and a citizen. The ceremony of consecration was performed by Most Rev. J. B. Purcell, D.D., assisted by Rt. Rev. Bishop Lynch, of Toronto, and Rt. Rev. Bishop Rosecrans, Auxiliary Bishop of Cincinnati. The other assistants were A. M. Toebe, Archdeacon; C. F. Mallon, of Columbus; Rev. J. M. Halley, of Cincinnati, and Rev. J. B. Murray, of Chillicothe, Master of Ceremonies.

The sermon was preached by Very Rev. P. J. Ryan, Vicar-General of St. Louis. He took for his text a portion of the fourth chapter of St. Paul's Epistle to the Ephesians. The sermon was a grand effort, surpassing in eloquence, power and argument anything ever before heard in Columbus. Gracefully touching with a master-hand the relations existing between Bishop Fitzgerald and the congregation which he was soon to leave, the people assembled burst into tears, and sobbing was heard throughout the church.

When Bishop Fitzgerald reached the wide scene of his future labors, he found but five priests in the entire State of Arkansas with whom to begin the work of reconstructing the shattered diocese. Of all the splendid institutions reared by the zealous toil of his predecessor, Bishop Byrne, only three houses of the Sisters of Mercy remained. The Catholic population of Arkansas, with the adjoining district, Indian Territory, was sixteen hundred souls.

At the present day it is difficult to realize, much more to appreciate, the toils which our pioneer clergy endured for the sake of religion. They were, in truth, our engineer corps, leveling the way and preparing the route for the easy progress of their successors.

In this onerous charge Bishop Fitzgerald proved himself capable of mastering the greatest difficulties. He began by attracting Catholic families to the West. Many emigrants were thus induced to settle in

his diocese. German and Polish Catholics swarmed to the great tracts of farm land which then lay open to them ; so that in 1884 the Catholic population of Arkansas had increased to seven thousand.

The difficulty of supplying his people with secular priests, compelled the Bishop to call to his diocese the Order of St. Dominic.

These noble workers founded a Priory in Logan County, and from this as headquarters attended many of the surrounding missions. He also enlisted the services of the Fathers of the Holy Ghost. They established their Monastery in Marienstatt County, and pivoting on this extended their labors to the adjoining counties.

The report of the diocese in 1884 shows that there were twenty-three priests, thirty-four churches, and four convent chapels. Besides the Sisters of Mercy, who clung to the diocese through the disasters of the Civil War, the Sisters of Charity, the Sisters of St. Joseph, and the Benedictine Nuns, were helping the zealous Bishop in caring for the young and infirm of Arkansas. Besides these there were sixteen parochial schools, with an attendance of one thousand one hundred and forty-three pupils.

In 1869, Bishop Fitzgerald attended the Vatican Council, which defined the Infallibility of the Pope. He remained away a year, and his return was made the occasion of the most imposing and interesting ceremonies the city of Little Rock had ever witnessed. A special train, loaded with friends, proceeded several miles out of the city to meet and escort him home. The Bishop and his friends met at Duvall, and after arriving in Little Rock, proceeded to the Cathedral, which they reached about five o'clock in the afternoon. By seven o'clock the Cathedral was packed with a vast congregation representing every class and condition of society, and every denomination of religion ; all had assembled to testify their love and esteem, and to extend to him their congratulations on his safe return. At half-past seven o'clock the Bishop, preceded by acolytes bearing a golden cross, and accompanied by the attending clergymen, entered the Cathedral and was received by the Vicar-General, Father Riley.

It was a scene never to be forgotten. The Bishop amid the blaze of lights, surrounded by thousands whose hearts beat only with love, moved slowly up the main aisle, arrayed in full pontificals, holding before him the insignia of his office. All was still as he calmly advanced to the center of the church, and then the full choir burst out into that sacred anthem of the Church "Ecce Sacerdos."

The words of welcome were spoken by Father O'Higgins, and truly indicate the love, which Bishop Fitzgerald's character has never failed to evoke, wherever he has chanced to be. We may sum up the address in the closing words of Father O'Higgins: "And now, Right Rev. Bishop, it only remains for me to ask, in no perfunctory spirit, but from the abundance of the heart, your Episcopal Benediction upon all—Americans and Irishmen, Northern men and Southern men, Germans and Frenchmen, but all of us one in the bond of charity; one also in a bond only less divine, our love for you."

The Bishop's response no less truly indicates his love for his people, and the simplicity of that eloquence which has touched so many hearts: "I give you the thanks of my heart for the kind words of welcome you have spoken of me, and for the warm welcome with which you greet me home. One year's absence to-day has separated us; but never during the year have you at Little Rock, or the diocese of Little Rock, been absent from my mind. I have been as a mariner, touching at many and charming ports—Rome, with a thousand attractions for the Christian, the student, the lover of art; Naples, with its unrivalled Bay; Venice, the "Bride of the Sea;" Milan, with its wondrous dome; the great cities of the Old World, Paris and London; Ireland, the home of my childhood; the great cities of our own East, big as they are with promise of the future; all these delightful and pleasant stopping places have but served to remind me of the end of my journey—home!"

He again visited the Eternal City in 1883, to represent the Province of New Orleans in the Conference of the American Bishops.

He is likewise numbered as one of the Fathers of the Third Plenary Council of Baltimore, held in 1884.

In 1892 the statistics of the diocese inform us that there were twenty-nine priests, forty-two churches, twenty-eight parochial schools, with an attendance of nineteen hundred and twenty-five. The Catholic population was nine thousand. Besides these, there are stations, chapels, academies and orphan asylums.

Much yet remains to be done, but the faithful stewardship of the present incumbent has been so abundantly blessed that the future success of the diocese is only a question of time.

RIGHT REVEREND AUGUSTINE M. TOEBBE, D.D.,

Second Bishop of Covington.

AUGUSTINE MARIA TOEBBE was born on the 17th of January, 1829, at Meppem, in the Kingdom of Hanover. He made his early studies in the schools of his native place with the object of entering upon a commercial life. Led, however, by his inclinations to piety, he forsook his original plan, and resolved to devote himself to the service of God in the ecclesiastical state. It was to carry out this intention that he embarked for America in 1852.

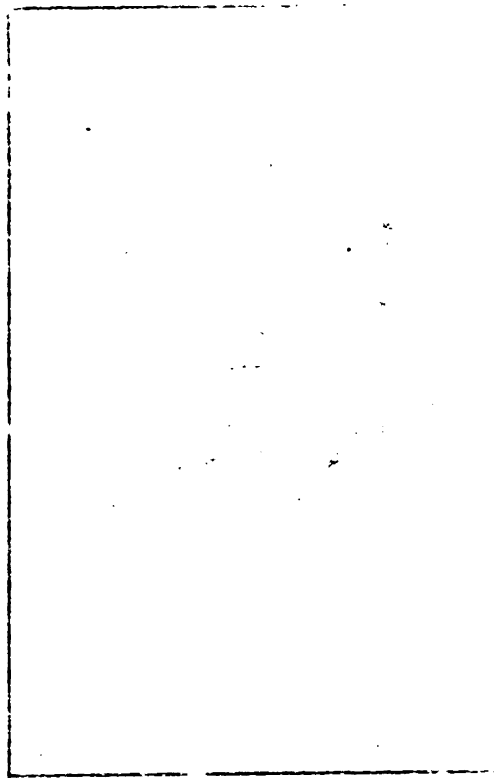
The Seminary of Mount St. Mary's of the West was then a year old, but already gave promise of her future efficiency. The young student entered, and after completing his philosophical and theological studies with great credit to himself and his professors, was ordained by Archbishop Purcell on the 14th of September, 1854. He was immediately put on the laborious mission extending from Columbia, in the eastern section of Cincinnati, to Ripley, Ohio.

With unceasing vigilance he watched and tended the vast district confided to him. Night and day found him on horseback or afoot visiting the scattered hamlets of his cure. Scorched by the sun of summer and pelted by the snows of winter, always ready and anxious to suffer any discomfort or annoyance when there was question of an immortal soul.

In 1857 he was transferred to St. Boniface's Church, Cumminsville. After laboring here for about a year, Father Toebbe was given the pastorship of St. Philomena's Church, Cincinnati.

His zeal for souls knew no bounds, still, despite his assiduous labors, he found time to devote to his books. In recognition of the great learning which he had acquired he was chosen one of the Theologians of the First Provincial Council.

On Christmas Day, 1868, Bishop Carrell of Covington, passed to his reward.



REP. REV. A. M. TOLSON, 1910

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When Dr. May's of the West was then a year of age, his mother made use of her true efficiency. The young child, after completing his philosophical and theological studies, and in his self and his professors, was ordained by the Synod on the ninth of September, 1834. He was immediately sent on his mission, extending from Columbia, in the State of Missouri, to Ripley, Ohio.

He was the one who watched and tended the vast district of the north, and he found him on horseback, or afoot, in the midst of his clan. Scorching by the sun in the summer, and by the arrows of winter, always ready and anxious to enter on his post, when there was a question of an

was transferred to St. Boniface's Church, Cincinnati, where for about a year, Father T. Abbe was given the post of Pastor of St. Paul's Church, Cincinnati.

zeal for books knew no bound, and, despite his position as a leader of the bar, he devoted to his books. In recognition of the learning which he had acquired he was chosen one of the members of the First Provincial Council.

On Christmas Day, 1862 Bishop Carroll of Covington, passed to his reward.



RT. REV. A. M. TOEBBE, D.D.

Among the names sent to Rome as candidates worthy of succeeding him, was the name of Father Toebe. The Bulls of appointment to the vacant Bishopric were issued in 1869, and the dignity of Bishop of Covington was conferred on the pastor of St. Philomena's.

The ceremony of consecration took place in the church of which he had been the beloved pastor, on January 9, 1870. Long before the time for Mass the church was crowded to its greatest capacity by his parishioners and visitors from Newport and Covington. The sanctuary was filled with priests from the city and country, anxious to show their esteem for their honored colleague. The consecration was performed by Rt. Rev. Bishop Rosecrans, D.D., of Columbus, assisted by Bishops Luers, of Fort Wayne, and McCloskey, of Louisville. Among the other clergymen present were Rev. Joseph Ferneding, V. G., of Cincinnati; Rev. F. J. Pabisch, of Mount St. Mary's Seminary; Rev. C. H. Borgess, and Rev. W. Halley, Master of Ceremonies.

The first duty which claimed the attention of the new Bishop was, if we may use the expression, the care of the prodigal parishes. These were situated without the limits of the city and were scattered throughout the eastern section of the state, and extended as far south as Tennessee. There were many excellent parishes in the thickly populated portion of this district, but the attention of the Ordinary was not for them, so much as for the brethren scattered among the mountains.

Many of these Catholics being completely isolated, had for a long time neglected their duties, and were, in the course of time, overlooked.

By his zeal and eloquence he brought many back to a recognition of the church's care and authority; and by thus influencing the parents he was instrumental in building up the present status of Catholicity in Kentucky.

These absorbing duties prevented him for a time from addressing the diocese in a pastoral. This fact was a cause of keen regret to the good Bishop. However, he could no longer remain silent after the Ecumenical Council, and the bitter attack upon the Church by the King of Italy. With a pen true and faithful, he describes the conditions of the times, and like a philosopher traces them to their causes. A man may be judged from his letters, a bishop may no less truly be judged from his pastorals, for these are letters to his flock. The time of this pastoral was one of supreme importance to the Church; but in the crisis none proved more faithful to her than the bishops and clergy of America.

The love and zeal, with which every word of Bishop Toebbe's pastoral is instinct, may serve as an index of that faith which marked and still marks American Catholicity. We may be pardoned, therefore, if our extract from it is rather long :

"Events most painful to Christian feeling, and most antagonistic to Christian faith and morals are an every day occurrence. All law, human and divine, is despised ; the most sacred rights are trampled under foot ; contempt of lawful authority is encouraged ; the holiest family ties are unblushingly loosened ; infidelity and consequent immorality are fearfully on the increase ; the greed of money and the lust of pleasure are dominant passions in the hearts of men ; the poor and the weak are oppressed ; and rapine and bloodshed like another deluge cover the earth.

"In order to stay this torrent of impiety and irreligion, and to give a solemn warning to a senseless world, rushing headlong to its own ruin, our illustrious Sovereign Pontiff, Pius IX, raised his apostolic voice in 1864, pointing out and condemning in the Syllabus, those pernicious errors which are the baneful source of all the evils that at the present time are so hostile to the well being of society and the family, the state and the Church. You remember with what a storm of angry passion that most salutary document was assailed, and how a thousand angry voices were raised to drown, if possible, the noble utterance of truth.

"But the Vicar of Jesus Christ, undismayed by this impotent rage, in order to give still greater solemnity to his teachings and entreaties, convoked one of those glorious assemblies of the Church which remain unequalled in the history of the world. . . . You will easily observe, that the infallibility of the Sovereign Pontiff is not, as the enemies of our holy faith assert, a new doctrine. It is as old as Christianity itself." He then proves the doctrine of infallibility, and continues : "We praise and bless God, the Holy Ghost, the Spirit and Light of truth, Who according to the promise of our Divine Lord, will ever remain with His Holy Church, that He has made the venerable Fathers of the Vatican Council instrumental in imparting additional lustre to this heavenly truth, and that it may serve as a bright beacon to the children of men in all future time, to guide them through the dense darkness of error and falsehood into the port of holy faith and eternal salvation." Then follows a description of the evils which beset the Church, until he launches forth into his invective against the Italian

monarch: "And what, beloved brethren, shall we say of that sad spectacle which we behold to-day? We see a misguided and unprincipled monarch, who forgets that the foundation of society is law and order; that the highest duty and prerogative of government is the protection of the weak in their just rights and possessions, against the unjust aggressions of the strong—we see a King who professes to have the faith of a Catholic, who with the perfidy and hypocrisy of an Apostate Julian, addresses the Vicar of Christ with the solemn declarations of honor, friendship and kingly faith upon his lips, while he sends under the shallowest pretext, his armed legions against an inoffensive city, and with sacrilegious hands robs and despoils the sanctuary of the Church."

After the organization of the various weakened parishes, Bishop Toebebe, began to erect schools. His energy and zeal were contagious, and priests and people labored together to emulate their beloved chief pastor. Schools, academies and churches sprung up on all sides; and in 1878, Bishop Toebebe fatigued with his unremitting labors departed for Europe. He visited Rome, and returned by way of Germany, France and Ireland.

On the 14th of September, 1879, he celebrated the Silver Jubilee of his priesthood, and two days later opened his Diocesan Synod. He introduced many religious orders into the diocese during his administration, among which were the Sisters of the Good Shepherd, and the Sisters of Notre Dame. His life was one of prayer, labor and privation. He lived to see fifty-two churches for his forty thousand souls, attended by fifty-six priests, with orphan and foundling asylums, a hospital, and best of all, thirty-five parochial schools. He died, universally regretted, May 2, 1884.

RIGHT REV. JOSEPH DWENGER, D. D.,

Second Bishop of Ft. Wayne.

JOSEPH DWENGER was born in 1837, at St. John's, near Munster, Ohio, of parents who had recently emigrated to America, from Ankum, in Hanover. His parents were among the first settlers in that part of the State of Ohio, "and though poor in the goods of this world, they were rich in spiritual things, in virtue and in Christian faith."

He lost his father at the tender age of three, and his mother removed with him to Cincinnati, where he entered the schools of Holy Trinity. At the age of twelve he also lost his mother. This cruel affliction left him an orphan, but it was a thorn which supported a rose, a blessing in disguise, as he acknowledged in later years; for it drew to him the attention of Rev. Andrew Kunkler, of the Congregation of the Precious Blood. This kind clergyman took pity on the orphan, and said, "I will be to him a father; I will take care of him and I will make a man of him." Never was a promise more faithfully kept. Never was a prophecy, as it afterwards proved to be, more faithfully fulfilled. The young man showed excellent qualities of head and heart. He made his preparatory studies and became a member of the Congregation of the Precious Blood. His theological studies were made in Mount St. Mary's Seminary of the West, under Drs. Quinlan and Rosecrans, and Father Barry, for all of whom he preserved a most grateful memory. Having finished his studies he was ordained in the Seminary Chapel, September 4, 1859.

How highly esteemed were the abilities of the young clergyman may be inferred from the fact that he was immediately appointed professor and director in the Seminary of his Order, a position which he filled successfully and fruitfully for three years.

He was then placed in charge of the congregations at Wapakoneta and St. Mary's, and showed himself a zealous missionary priest, ever solicitous for the welfare of his flock. He was also Secretary and Con-



RT. REV. JOSEPH DWENGER

[illegible]

They were among the first sets of immigrants to America. They came from St. John's, near Man-
chester, England, emigrated to America,
and were among the first sets
of immigrants to come to the gold
fields of California in 1848 and 1849.

[illegible]

His labors were the allies of the young clergy, and he was immediately appointed to the position in the Seminary of his Order, a position which he occupied and fruitfully for three years.



RT. REV. JOSEPH DWENGER, D.D.

sultor of his community, and founded its Seminary at Carthagen, Mercer County, Ohio. The young priest was next engaged in parochial work exclusively, and after five years of earnest toil was called to a more difficult duty.

In 1866 he accompanied Archbishop Purcell to the Second Plenary Council of Baltimore as the representative of the community of the Precious Blood, and in the capacity of Theologian to the Archbishop. From 1867 to 1872 he was engaged in giving missions throughout Ohio, Indiana and Kentucky. Having been selected to succeed Bishop Luers, he was consecrated by Archbishop Purcell in the Cincinnati Cathedral, assisted by Bishops Toebbe and Borgess, on the 14th of April, 1872. He was the youngest prelate in the American hierarchy, being only in his thirty-fifth year. He immediately departed for his diocese, and began the work of his life.

In 1874 Bishop Dwenger went to Europe with the first American Pilgrimage, of which he was the acknowledged Superior. The objective points of the pilgrimage were Rome and Lourdes. In 1875 he undertook the erection of an asylum in which he intended to place the orphan boys, who up to this time had been cared for, together with the orphan girls, in the orphanage at Rensselaer.

He purchased fifty acres of land adjoining the city of Lafayette, upon which he erected a commodious four-story brick building at the cost of \$30,000.00. The new asylum is called St. Joseph's Orphan Asylum and Manual Labor School, and has an average of 110 boys; ten Sisters of Charity, and two brothers under the direction of a chaplain superintend the institution.

In 1879 Bishop Dwenger appointed a Diocesan School Board, consisting of ten clergymen, who have the supervision of all that pertains to the parochial schools of the diocese. The diocese is divided into seven school districts, and all the schools of each district are visited once a year and examined by one or more members of the board. A printed pamphlet of about one hundred pages, containing a report of all the schools is annually submitted to the Bishop. This is known as the Diocesan School Report. One of the happy achievements of this system was the introduction of a uniform system of grading and teaching, as well as a uniform series of text books. This same system has been adopted by the Provincial Council of Cincinnati, and by the National Council of Baltimore, and in its main features still holds in many dioceses of the United States.

In 1883, Bishop Dwenger paid his official visit to Rome, and in 1884 celebrated the silver jubilee of his priesthood. All the priests of the diocese, and a number from other parts, gathered in the Cathedral of Fort Wayne to attend the ceremony. Rt. Rev. Bishop Rademacher, of Nashville, preached on the occasion.

In November and December, 1884, the Bishop attended the Third National Council of Baltimore. Among the thirteen archbishops and seventy bishops he was the nineteenth in point of rank and seniority. The Council lasted about six weeks. In March of the following year he left for Rome in the interests of the Council, as the representative of the American Hierarchy. He spent seven months in the Eternal City, and during his stay was the guest of the American College. The 4th of July was at hand. The authorities of the College were somewhat timid about hoisting the American colors in such close proximity to the Quirinal palace, almost in sight of King Humbert's dwelling.

Bishop Dwenger came forward, and, as an American citizen, commanded the flag sent to the top of the staff, amid the joy and patriotic exuberance of the students, who, though beneath the Italian skies, were still proud of their native land.

In 1886 Bishop Dwenger carried out a long-cherished plan of erecting a suitable home for orphan girls. The asylum was built on a twenty-five-acre plot of ground situated within the limits of Fort Wayne, and received the name of St. Vincent's Asylum. He again went to Europe, in 1888, on an official visit, and was in consultation with the Cardinals and also had a private audience with Leo XIII. The immense debt that rested on the diocese of Fort Wayne when he assumed charge completely melted away long before his death. Thousands upon thousands of dollars passed through his hands in meeting demands made upon him in the earlier years of his regime; thousands upon thousands were carefully expended in the erection of two commodious orphan asylums. Vast amounts of money were placed in his hands during his episcopate, but all found their way into channels that provided bread for the needy, and charity for the destitute and homeless.

The diocese of Fort Wayne comprised about one-half the State of Indiana, being in the northern section, and contained forty-four counties. At the time of his death there was a force of 130 priests, 135 churches, and twenty-five chapels; one university; sixty-five schools, and more than 9000 pupils; two orphan asylums and five hospitals. The indefati-

gable Bishop traveled over the entire diocese, as a rule, once in every two years, either to administer confirmation, to dedicate a church or to perform some other episcopal function.

He died calmly and peacefully January 23, 1893, after a lingering illness of three years. The Pontifical Mass of Requiem was celebrated by Archbishop Elder, assisted by the Vicar-General, Very Rev. Joseph H. Brammer.

The eloquent funeral oration was pronounced by the Bishop of Nashville, Rt. Rev. Joseph Rademacher. He drew the following beautiful picture of the deceased prelate's character: "Bishop Dwenger, as all who have had the pleasure of knowing him will admit, was cast by nature in what we may call a grand heroic mould. Physically he was, at least in the prime of his life, a perfect specimen of vigorous manhood. His powers of endurance and his capacity for hard work were simply marvelous. Even when by the labors of his long ministry his powers began to wane, the long sickness which he endured also attested the wonderful strength and vitality of his constitution. In that vigorous body there dwelt also a soul equally vigorous and highly gifted; and we may truly say that his strong constitution, and especially his strong and expressive face, were a faithful index to the strong soul that dwelt within and ruled that body. His mind was clear and logical, and he was eminently practical. His memory was prodigious, both faithful and retentive. His will was strong and unbending, when he believed himself in the right, and especially when he defended what he considered right and justice. As for his heart, it was true as steel, and noble, world-wide and generous in its sympathies as his holy Church itself. As for his love of country, it is strange that it should ever have been called in question. As he said himself, he was born under an oak tree, that is to say, in poverty; but the roots of that oak tree were not struck deeper and more firmly into the soil than the love of his country had struck its roots into the heart of the great Bishop. As for his love of the Church, it amounted simply to loyalty and chivalry. He was indeed in every sense a most devoted son of the Church, as he was a most true and model son of his country."

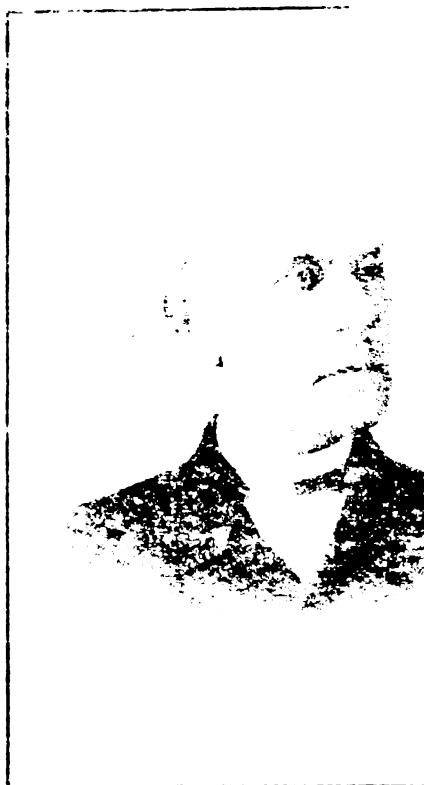
RIGHT REV. JOHN L. SPALDING, D.D.,

First Bishop of Peoria.

JOHN LANCASTER SPALDING was born June 2, 1840, in what has been appropriately termed, "the Catholic section of the dark and bloody ground." This portion of Kentucky was settled by Catholic immigrants from St. Mary's County, Maryland, and so thoroughly did they impress their sentiments and characteristics upon the surrounding country, that in traveling through it a Spaniard would imagine it were his own native land. The colleges and academies they erected to educate their children are the landmarks that indicate the dedication of the country and its truly Catholic people to God.

From his boyhood home near Lebanon, he could see in the distance the spire of St. Mary's College, where his saintly uncle had won his first honors, afterwards the scene of his own first intellectual conquests. St. Joseph's, St. Catherine's, and Nazareth were but a few miles distant. He could almost hear the monastic choir of Gethsemane as they chanted their morning and evening song of praise and benediction. Born of truly Catholic parents, what wonder that in early youth his heart turned to the sanctuary of the Lord, wherein his illustrious uncle was such a shining light. At an early age he was sent to St. Mary's College, but the proximity of his home, joined to his fervent, youthful spirit often caused his name to be unanswered when roll was called. Later on he was sent to Mount St. Mary's, Emmitsburg, but finally in 1858, he entered Mount St. Mary's College, Cincinnati, and here under the guidance of the able corps of professors that then composed the staff, he laid broad and deep the foundations of that knowledge, which has made him the "scholar of the American Hierarchy."

He completed his classical course and graduated June 30, 1859, delivering a masterly oration on "The Spirit of English Literature" and a very touching and graceful valedictory. He then repaired to Europe and completed his theological course at the University of



RT. REV. J. L. STALDING, D.D.

WEN L. STALDING, B. D.

the Top of Pearls

WEN L. STALDING was born June 2, 1894, in a remote portion of the Catholic section of the State of Kentucky. This portion of Kentucky was settled by immigrants from St. Mary's County, Maryland, and so more than anything else the sentiments and characteristics upon the minds of the people traveling through it a Spanish accent is heard in the land. The colleges and academies they founded for their children are the landmarks that indicate the devotion of the society and its truly Catholic people to God.

When young Wen L. Stalディング could see the cross on the top of Mount St. Mary's College, where his family needed a place of refuge, he would think of his own dear old home, St. Catherine's, and Naamath, where he could almost hear the neoplastic choir of Gethsemani singing their half-morning and evening song of praise and thanksgiving. How often truly Catholic parents, what wonder that in many cases, returned to the sanctuary of the Lord, where his blessing was such a shining light. As an only child, he was sent to St. Mary's College, but the proximity of his home, joined to his very early religious training, often caused his name to be unanswered when call was made. Later on he was sent to Mount St. Mary's, Dunham, but still, as St. Mary's, he entered Mount St. Mary's College, Cincinnati, and here under the guidance of the able corps of professors, that then composed the staff, he found broad and deep the foundations of "higher" college, which he paralleled the "scholar of the American hierarchy."

He completed his classical course and graduated June 30, 1919, doing a master's thesis on "The Spirit of English Literature" and a very long and graceful valedictory. He then repaired to the University of Chicago, where he completed his theological course at the University of



RT. REV. J. L. SPALDING, D.D.

Louvain. Among his classmates at the American College were Archbishop Riordan, of San Francisco, and Bishop Gabriels, of Ogdensburg. He received the Clerical Tonsure from the hands of Cardinal Ledochowski, Prefect of the Propaganda, then a Bishop in Poland. He was ordained Priest December 19, 1863. The year after his ordination, as he was still very young, was spent in Rome, a year among the influences that do so much to mould the clerical life. Returning to his native state he began his priestly labors as assistant at the Cathedral in Louisville. He remained there until 1870, when he assumed charge of St. Augustine's Church, which was opened for colored Catholics. He was soon recognized as a priest of great intellectual abilities and high culture, not only in the lore of the theologian, but in general literature. He remained in the Louisville diocese, acting as Secretary and Chancellor, until 1872. Then he went to New York for the special purpose of writing a life of Archbishop Spalding. This was a labor of love and will ever remain as a memorial of the deceased prelate, and as a monument of the learning and literary ability of the biographer. The volume received the unstinted praise of the Catholic press and people, and was characterized by Brownson as "the best biography ever written in America." When this great work was accomplished, he remained in New York as assistant at St. Michael's Church. His eloquence and ability led to frequent invitations for his services in the pulpit on important occasions, and here he showed his zeal and fitness for more important duties. It was seen that he possessed many of the sterling qualities of his eminent uncle, and on the erection of the See of Peoria in 1877, Bishop Spalding was selected as its first Ordinary. He was consecrated on the Feast of St. Philip and St. James, May 1, 1877, in St. Patrick's Cathedral, New York, by His Eminence, Cardinal McCloskey. Rt. Rev. Thomas Foley, D.D., Bishop of Chicago, and Cardinal Gibbons, then Bishop of Richmond, Va., were Assistant Consecrators. Present in the sanctuary were Bishops Becker, of Wilmington; Dwenger, of Fort Wayne; Conroy, of Albany; Healy, of Portland; Corrigan, of Newark; Loughlin, of Brooklyn, and Lynch, of Charleston. As a special mark of esteem and affection for his old President, he invited Bishop Rosecrans, of Columbus, to preach the consecration sermon. As the discourse ends with reminiscences of the happy times they both spent at Mount St. Mary's, we publish it:

Most Eminent Cardinal, Right Rev. Bishops and Reverend Priests :

To-day, the feast of the Apostles SS. Philip and James, when a new member is added to the hierarchy of that kingdom, which exists throughout all time and embraces under its sway every nation, seems a fitting occasion on which to give a simple explanation of the nature of that kingdom. There are Christians who are scandalized at calling the Church of Christ a kingdom at all. They would have it to be a kind of disjointed society, an aggregation of atoms held together only by the thread of human caprice ; in fact, capable of being divided into parts, and still remaining the Church of Christ. But our Lord Himself called it a kingdom. He has described it under many other similes, and in every one of these there is the idea of a rule of government. When He established it—when He commissioned the Apostles, as this one is commissioned to-day—He prefaced that commission by saying : “All power is given thee in Heaven and on earth.” That is, He gave them power. He did not send them forth to preach simply, but He sent them forth to preach and explain, to lay down the law, to define the truth, and to govern the world.

It is essentially in the nature of a government, that it have the power to make laws, and the power to sanction laws. Now the Church of Christ has these. She represents Him under one peculiar aspect, for the reign of Christ, Who is called the King of Kings and the Lord of Lords, exists over all things. He is the Lord of nature, because He created it, and He created all causes and He shaped all effects and the forces that produced them. He reigns also in glory over the elect, where He manifests His mercy, and over the reprobate, where His justice is shown forth. The Church represents Him, as far as He reigns by grace, for this is the third kind of Kingdom that He possesses. The Church is His person in so far as He rules in that kingdom of grace. All that are saved out of the children of men are saved by her ministrations, and all that are lost of the children of men, are lost because she has to bear witness against them. I say the Church represents Him not simply as teacher, for the teacher may be neglected ; not simply as the author of morality, for the author of morality may be the bearer of another's message ; but she represents Him as the Law-giver, as the Teacher, as the Redeemer in all things, except as the Judge. This gospel is to be preached for a testimony ; and in order to

be the bearer of this testimony, He made the Church a corporate body, an organized system, placing one at the head, and then establishing individual orders of the hierarchy. And this He did, not for the age in which He made St. Peter the head of the Apostles, and not for the generation—or nation rather—that understood the language which St. Peter then spoke, but He did it for all nations and for all generations.

THE AUTHORITY OF THE CHURCH.

He said so in so many words, speaking to the body of the Apostles, of whom He had already constituted St. Peter the head, and told them to go and teach all nations. "For" said He "I am with you all days." The idea is plainly expressed there. By saying "teach all nations," He indicated clearly that it was not to these eleven simply that He was speaking. By saying "all generations" He pointed out how they could increase their band by the sacrament of Holy Orders, and how they could perpetuate through all times, this race that was to teach all nations and give the law to all men. So He made His Church self-governed, self-sustained, a power within itself and all sufficient for itself. That is to say, the Church rules in His stead, in His name, in His person. That is what He means when He tells the Apostles—for in telling them He told it to all that were to be of their order—"He that hears you hears Me; and he that despises you despises Me." Not as if there was some figure of speech in it, by which He would say, "You are such good friends of mine, that I will receive any insult offered you, as if it were offered to myself, and I will reward any kindness or respect shown to you as if it were shown to Me." He did not mean this. He meant more than this. He meant precisely what He said: "He that hears you, hears me." Because in their teaching capacity and their law-giving capacity, the Apostles are Jesus Christ. We can have no scruples then in calling the Church a kingdom—that is a government; and it is the only kingdom that will last forever—it is the only one that will know no change. But in order to understand it rightly, we must call to mind the entire doctrine of Christianity which is expressed very perfectly by St. Paul, that in Christ Jesus neither circumcision nor uncircumcision is of any avail, but "a new creature." See what this means when applied to the Church. In the long line of Roman Pontiffs, in the almost endless aggregate

of holy bishops and priests and founders of religious orders, we read the names and the doctrines of men, eminent for their learning, for their saintliness, for their zeal, for their sincerity, for every virtue. But it is not their learning, it is not their zeal, it is not their virtue that have upheld the cause of Jesus Christ in the world. To be sure a society formed among men must be human; that is to say—it must be composed of human elements; but in so far as they are men, in so far as their natural capacity, their natural talents, their acquired learning or genius, are concerned, they do not constitute the soul of the Church. They are nothing but the body, nothing but the outward appearances. But that which gives life to the Church, that which vivifies the whole frame of this vast society, extending as it does in one form or another, from the first that was saved down to the last when the trumpet shall sound, is the presence of the Holy Ghost, the indwelling of Him who is sent by Jesus Christ, to be the soul and life of the Church. In Him nothing is of any worth that is of natural creation, because the whole Church is a supernatural creation. So you see this illustrated in all the sacraments of the Church. When the priest baptizes—that is, when he regenerates the soul, cleansing it from the sin in which it was born—he does not pray over the child, “May this soul be cleansed as I wash its body with water,” but he says, “I baptize thee in the name of the Father, Son, and Holy Ghost.” When in the confessional the priest, having heard the penitent accuse himself of all his sins, imparts to him the remission of sins, he does not pray that those sins be remitted, but he says, “I absolve thee from thy sins.” You see it is not the natural man that speaks, but the new creature. It is the creature of divine grace that says these words. When the priest stands at the altar and performs that most stupendous of all miracles, the changing of the bread and wine into the body and blood of Christ, he does not beseech God that this wine be changed into His blood, but he says, “This is my body and this is the chalice of my blood,” which would have no meaning unless he really personated Christ—unless in him spoke the loving God. And this we believe—that the moment a man is lifted up by the sacrament of Holy Orders to sacred priesthood, that moment, in all the functions that he performs about the altar, in all that he does for the salvation of men, he is no longer a man, but is the minister, the very person of Jesus Christ.

A KINGDOM NOT OF THE WORLD.

So, when we call the Church of Christ a kingdom, it is only to these who are grossly misinformed or who are willfully blind and prejudiced, that there is any alarm, as if we spoke of the Church coming into collision with the kingdoms of the world. Her power does not originate in this world. It is not as the other kingdoms of the earth are, a power built up on policy, that is built up by war, or the love of plunder, or the feeling of nationality, or by the astuteness of those men we call statesmen, but it is built up simply by the power of God and upheld by that power. Of all the absurdities that have been urged against the Catholic Church by those who are determined not to understand what she is, the most absurd seems to be that of those who imagine the Church to rest on the policy, the cunning and the management of the hierarchy throughout the world; for, in the first place, there is no human power, no human wit or human shrewdness that could create that hierarchy, that could ever make a body of men so devoted to one interest, as is the hierarchy of the Church. And, in the next place, there is no human policy that could maintain her power and her influence, throughout the world, since she has no human arms by which to protect herself. Her doctrine now, to-day, is as hard to the natural heart, is as difficult to the natural reason, as it was when it was first proclaimed by the Apostles, and then it was folly to the Gentiles and a stumbling block to the Jews.

Her doctrine is as hard now and as repulsive to natural feelings as it was in the days when our Lord first said: "Let a man deny himself and take up his cross and follow Me." And though widespread throughout the world and including the majority of men calling themselves Christians within her fold, still, so far as human influences are concerned, she is the weakest of all bodies of men—weakest because she never can take up those human arms by which the sects propagate themselves until the time comes when they perish.

THE UNDYING CHURCH.

By this new creation of God, the Church can never decay. There is no power in the Church, there is no authority in the Church, there is nothing venerable in the Church which does not belong to this new

creation. Of course our Lord accepts the talents of men when they devote themselves to Him, but He does not need them. He accepts the influence of nations, when that influence is offered, but He does not need it. He has accepted both extremities—that is, the extreme of the prejudice of the people and of the power of the government—I mean He has in His Church; and He has accepted also—experienced also—days when it was a shame not to be called a Catholic. But in either case, the passions and caprices of governments and of men are changing and shifting, quickly passing away, but the Church remains the same now, as when the Apostles were constituted the body of preachers and law-givers for the entire world; and so the Church will remain; the Church will never be acknowledged as the head of the temporal power of the earth, because the world will never be worthy of it. She will always be persecuted and always triumphant. The world and its changing opinions and prejudices and governments seem like the ocean in restless moving to and fro, now here and now there; and the Church is like the rock that raises its head above the billows and remains firm forever, while the waters are chafing at its base. But it is of the nature of the order established by our Lord that St. Peter, the head of the Church, should govern all, and his successor has the same power that he had. He has the control of everything, and he unites all things in himself. Those who were his co-laborers throughout the world, like him, always have guided men when they were perplexed, have governed them when they lacked the power of enforcing the law, and therefore, let it be no scandal to us to call the Church a kingdom and a government. Let us not be afraid of those who say we must be disloyal to one government, if we are loyal to another. We can be loyal to both, and the best and most loyal of citizens is the true Catholic.

TOUCHING PERSONAL REMINISCENCES.

In conclusion, let me say to the young chosen one who to-day has received the episcopal consecration, who goes forth on the same mission and with about the same resources as that undertaken by the Apostles, that henceforth he must be alone in the world. His duties, his position, will necessarily make him without any one to lean upon. I congratulate both the Church and him on his accession to the episcopacy, but in how different a sense. The Church, that is our brethren of the episcopacy, and of the clergy, have one in him, coming, as he

does from—*gens sacerdotalis*—a family of priests who have supported the fabric of our religion in this country and will maintain its honor, not only among Catholics, but will defend it also among those who are not Catholics.

We look, therefore, upon him as a gem, literally in the crown of the Church in America. Our Lord invites him by this consecration to a closer relationship in His Holy Family; for truly, when the gold cross is hung around his neck, then the heavy cross of sorrow, disappointment and responsibility will also be hung on his heart. He is to wear the crown of thorns, and it will press more sharply around his brow, than if he had never been promoted to this high dignity. Still, as I stand here and the memory of his boyhood, and of my fresh manhood in the priestly life clusters around me I can see, better than I could then, reason why we should both feel consoled; for the time is so short, it seems but yesterday when we were together at the College—and yet years and years have flown away. So it will be years hence; and when at our dying day we shall look back again and remember where we met, the time then also will seem as if it were but a day—and it is but a day. Oh, my brethren, let us so conduct ourselves that in looking back upon this dream of our lives, we may never have occasion for regret, but on the contrary have occasion to look forward with hope and confidence to Him who is the rewarder of all good.

Nobody knew better than Bishop Rosecrans the eminent talents of the newly consecrated Bishop and his prediction of a glorious future has been more than realized. Bishop Spalding has been one of the vanguard fighting for the cause of higher education. He was mainly instrumental in the establishment of the Catholic University. Through his untiring efforts the nucleus of a fund for its establishment and the sanction of the Third Plenary Council was obtained.

His literary qualities have made his name as illustrious as that of his lamented uncle. Besides his "Life of Archbishop Spalding," he has written the "Religious Mission of the Irish Race," and "Education and the Higher Life." He has also written a great deal of good poetry under the pen-name of "Henry Hamilton," and is a frequent contributor to the magazines. Though devoted to literary work, he has been constant in the care of his diocese. Upon reaching his new diocese in 1877, Bishop Spalding found an estimated Catholic popula-

tion of 45,000 souls worshipping in seventy-five churches, and cared for by fifty priests. The Franciscans, Ladies of the Sacred Heart and Sisters of St. Benedict, St. Francis and St. Dominic were in charge of the academies and educational institutions. Bishop Spalding soon developed the latent resources of his diocese, and new institutions of learning arose in various parts. Parochial schools were erected wherever possible, and the mind of the young educated, but not to the neglect of the heart and morals. His name is held in benediction by numerous Catholic colonists, who, at his solicitation, left the crowded cities of the East and purchased homes for themselves in the growing West, where they could enjoy the blessings of peace and prosperity and receive the consolations of their religion. He labored assiduously for the success of the Catholic Educational Exhibit at the World's Columbian Exposition, and it was owing to his earnest endeavors, joined to those of Brother Maurelian, that the exhibit scored such a decided triumph, and succeeded, as he predicted, "in forcing from the public the expression of estimation which they had so long withheld." The diocese of Peoria contained in 1893, 144 priests, fifteen clerical students, 190 churches, eleven academies and high schools, fifty-six parochial schools, with 7,914 pupils, one orphan asylum, five hospitals and a Catholic population of 110,000.



RT. REV. ANTHONY DURIER, D.D.



U. S. ANTI-SUBVERSIVE DIVISION

RT. REV. ANTHONY DURIER, D. D.,

Third Bishop of Natchitoches.

RT. REV. ANTHONY DURIER, who succeeded to the mitre of Natchitoches after Archbishop Leray had governed the diocese for nearly six years as Administrator, was born at Rouen, France, in the year 1833, of a family which gave many of its members to the priesthood and religious orders, one of them dying as a missionary in China. His parents were in comfortable circumstances, good sincere Catholic farmers, living at the foot of the mountains in the western part of the diocese of Lyons. In his early days at school, young Anthony developed such bright qualities that his tutors became convinced that he was destined for the priesthood. It was joyful news to his pious parents, and willingly did they offer their son to the service of God. He made his preparatory studies for the priesthood in the Seminary of St. Jodard, where almost every year, he obtained the Concourse Premium, contested for by the students of the same grade in the five seminaries of the diocese. Having completed his classics and preparatory studies, he entered the grand Seminary of St. Trenee at Lyons, at the commencement of the scholastic year of 1853. Here it was that he met his faithful friend and co-laborer, Father Langlois, of St. Martinsville, La. The number of theologians in the seminary was about two hundred and fifty, and from these it was customary to choose four Masters of Conferences, and to this important position, conferred on none but the best students, Anthony Durier was recommended, and appointed by his superiors. At the end of the school year of 1855, Bishop Durier was selected as the Defender of Theses, and succeeded in withstanding the attacks, not only of his fellow-students, but also of several bishops and a great many religious and secular priests.

His defense was considered the most brilliant of the number, and as he stepped from the platform he was greeted with the cheers of his fellow-students and congratulated by his opponents. Shortly before

this Archbishop Blanc, of New Orleans, had visited Europe in quest of volunteers for the mission committed to his charge. Bishop Durier, and his fellow-seminarist, Father Langlois, met the venerable prelate at the seminary in Lyons, and responded to his urgent appeals. They volunteered to spend their lives in the uncultivated vineyard of the Lord, and were ready and willing to accompany the Archbishop to their new home; but at his advice they remained at the seminary until the close of the scholastic year. When the two youthful missionaries made known their intentions, they met with decided opposition from their respective parents. They accordingly left home without the knowledge of their parents, met at the seminary in Lyons, and with the blessing of the Superiors and Directors, started for New Orleans. After a stormy passage of forty-three days they arrived at New Orleans, and were heartily welcomed by Archbishop Blanc. Shortly before the diocesan seminary of New Orleans had burned, and on the day following their arrival, armed with a letter to Archbishop Purcell, they boarded the steamboat "Delta" bound for Cincinnati. As they neared the city a few days before Christmas, the weather became very cold, and ice began to form rapidly. An accident happened to the Bishop at this time which almost proved fatal, but Providence having in store for him a fruitful and laborious mission, graciously preserved him. Thoroughly imbued with the apostolic spirit he had been in the habit of going down on the lower deck to Catholicize the poor passengers and assemble them in prayer. One very dark and cold evening as he was going below to assemble his temporary congregation in prayer, he slipped on the forming ice and fell overboard into the river.

To the wonder of his fellow-passengers he did not pass under the wheel, and was very happily rescued at once. Referring to this escape from imminent death in a letter to his fellow-student, he says: "Do you remember how we spent the greater part of that night, now laughing, now cheerfully praying to the Infant Jesus?" Archbishop Purcell, the friend of Archbishop Blanc, received the two young friends with a fatherly love that made a lasting impression on their minds. Bishop Durier soon completed his theological course, but spent some time before ordination in the acquisition of a knowledge of English. He was ordained Deacon on October 24th, and Priest on the feast of SS. Simon and Jude, October 27, 1856, by Archbishop Purcell in the Cathedral of Cincinnati. Desiring to perfect his knowledge of English

he labored for a few months in the Archdiocese of Cincinnati. He was first sent to Temperanceville to assist his countryman, Father Jacquet, and while stationed here his Mass was served by Nicholas Gallagher, now Bishop of Galveston, and one of the assistant consecrators at Bishop Durier's consecration. Father Durier was afterwards transferred to Chillicothe as assistant to Father Thisse, and from here he attended the outlying missions of Circleville, Waverly, and St. Francis. Finally he was placed in charge of the church at Wilkesville, but soon after was called to New Orleans, April, 1857. For two years he labored faithfully as assistant at the Cathedral, and was then appointed to succeed Father Marisot as pastor of the Church of the Annunciation. It is a pleasure to cull a few extracts from the letters written to his friend, Father Langlois, which portray far better than any words of ours, the apostolic zeal and devotion which characterized his incipient missionary career:

"Chillicothe.—The two last Saturdays I heard confessions from two until eight P. M. On Sunday I hear from seven until eight A. M. At eight o'clock I say my first Mass, after which I again go to the confessional. At ten o'clock I sing High Mass and preach. All will go right provided God be with me. Catechising, christening, churching, receiving pledges, carrying Viaticum, and administering Extreme Unction, attending my missions, Mass, breviary and visits, consume my entire time."

"New Orleans.—I desire but one thing; that is to gain one inch of the kingdom of Heaven. It appears to me that I can read your heart as my own, and I see but one desire—to do some good, however little. I am your witness and you are mine, that we have come here with this word in our hearts, rather than in our mouths, 'Le ciel est le prix. Vive Dieu! Vive Dieu!'"

Father Durier remained as pastor of Annunciation Church until his consecration. He soon succeeded in winning the love and esteem of his parishioners, and it was with sorrow that they witnessed his departure from their midst. Besides the untiring cares of a very fruitful ministry for the salvation of souls, he began soon to adorn his church, and made it, though rather small, one of the finest of the city. He erected a large parochial school now in charge of the Sisters of the Perpetual Adoration. He also assisted these Sisters in the erection of their Mother House near the school, from which Sisters have gone forth

to establish schools in the different parishes of the diocese. He was appointed by the Archbishop to offices of honor and trust, which he filled with eminent satisfaction. He was Secretary of the ecclesiastical conferences and of the diocesan corporation and President of the *Judices Causarum*. Archbishop Leray appointed him his Theologian at the Second Plenary Council of Baltimore. He labored with such apostolic zeal and indefatigable energy for the glory of God and the salvation of souls that the Holy See deemed him worthy to be elevated to a higher and more onerous position in the Church.

He was created Bishop of Natchitoches, and consecrated in St. Louis' Cathedral, New Orleans, March 19, 1885, by Archbishop Leray. Bishops Neraz, of San Antonio, and Gallagher, of Galveston, were Assistant Consecrators. Present in the sanctuary were Bishops Fitzgerald, of Little Rock ; Janssens, of Natchez, and Manucy, of Mobile. The consecration sermon was preached in French by Father Feulette, the Dominican. Upon his arrival in his see he commenced the erection of a new episcopal residence, and completed the unfinished Cathedral, and both are now ornaments to the city of Natchitoches. As the population has increased little by immigration the great object of Bishop Durier has been to give his people churches, priests and schools to meet their wants. He has encouraged and stimulated the erection of churches wherever they can be maintained, and has greatly increased the number of parochial schools. He founded the college of the Xaverian Brothers at Alexandria, and introduced the Carmelite Fathers into the diocese. The diocese of Natchitoches contained in 1893, thirty-two churches and chapels, twenty-three priests, one college, two academies, eighteen parochial schools, and an estimated Catholic population of 35,000 souls.

CHAPTER V.

MOUNT ST. MARY'S SEMINARY OF THE WEST.

1860—1870.

THE SEMINARY was now in its golden age. To a location beautiful and healthy were added a body of strong, energetic, talented students, and a faculty which for sterling erudition could not be surpassed in the country. The happiest spirit pervaded all, professors and pupils; in fact, we may easily detect the master-mind of Archbishop Purcell directing the various parts of the flourishing institution into one grand harmonious whole. Zeal, piety and energy permeated each department, ecclesiastical and commercial, a spirit of noble emulation, of concord and of Christian ambition, each striving to excel his brother in the preparation for the service of God. We may still see the fruit of this laudable spirit in the men of to-day, who refer all their abilities to the efforts made under the direction of the Seminary's superiors of this decade.

It has been a source of the purest pleasure to examine the records of this period which are still extant; and their perusal cannot be but a source of edification to all. The venerable Archbishop, though absorbed in the care of his diocese, still, despite all, finding time to devote to his "Dear Seminarists;" the professors laboring day and night, wasting the midnight oil and sapping the foundations of their health, to enable them to turn out men worthy of the priesthood and of their Alma Mater; the students humble, docile and energetic, nobly corresponding with the efforts made by their instructors.

After the departure of Rt. Rev. Jno. Quinlan for his See of Mobile, the Rectorship of the Seminary was given to one of his young colleagues, Rev. William Barry. This young clergyman presided over the classes of Holy Scripture and Ecclesiastical History, afterwards

becoming Professor of Moral Theology and Philosophy. Rev. Dr. Rosecrans was President of the Collegiate Department and Professor of Dogmatic Theology. Rev. D. B. Walker was Professor of Liturgy and Procurator; Charles O'Leary, A.M., Professor of Greek, Modern History and Natural Sciences; E. P. J. Scammon, A.M., Professor of Mathematics; Xavier Donald MacLeod, Professor of Latin and Belles-Lettres; Henry J. Weisel, Professor of Music.

Such was the celebrated faculty of 1860, composed of men, each a master in his branch.

The tutors of the collegiate department were furnished from the advanced students of the Seminary.

The session of 1860 opened on January 2nd, with solemn Mass for the temporal and spiritual welfare of the benefactors of the institution. The Most Rev. Archbishop was celebrant, assisted by the Rev. President, Dr. Rosecrans, and the Director of the Seminary, Father Barry. The Seminarists sang the Mass in most impressive tones.

The Archbishop in a short sermon exhorted the students to be assiduous in offering up their prayers for those whose charity had reared the noble edifice of which they were inmates, and who by their generosity had enabled the work to go on; and in particular to show their gratitude by becoming the faithful students and the good priests the benefactors desired to assist.

At the offertory an exceedingly beautiful composition by Henry Weisel, the Seminary's Professor of Music, was tastefully rendered by the choir of young men.

The Seminary was now in a most prosperous condition. The Diocese of Cincinnati alone had forty students within her walls preparing assiduously for the holy work of the ministry. There were others studying for the same sublime purpose, or for a professorship in Mount St. Mary's, at the American College, Rome, at Emmitsburg, and at St. Sulpice, Paris.

In January the matter for the semi-annual examinations was announced in the public press. It embraced, in Dogmatic Theology, the Holy Trinity and Baptism; in Moral Theology, Laws, Sins, the Theological Virtues, the First and Second Commandments of the Decalogue; in Holy Scripture, the Introduction to St. Matthew's Gospel and the Exegesis of the First Eighteen Chapters; in Church History, the Lives of the Twelve Apostles, and the Fathers, the Heresies of the First Five Centuries of the Christian Era.



Dr. J. H. H. Green, Ph.D., is a Rev. Dr. in the Department of Religion and Professor of Religion. His research and teaching was in the field of liturgy, biblical exegesis, and the history of Christianity. He is the author of *Church, Modernity, and the Bible* (1985), *Church and the Bible* (1988), *Church and the Bible* (1990), *Church and the Bible* (1991), *Church and the Bible* (1992), *Church and the Bible* (1993), *Church and the Bible* (1994), *Church and the Bible* (1995), *Church and the Bible* (1996), *Church and the Bible* (1997), *Church and the Bible* (1998), *Church and the Bible* (1999), *Church and the Bible* (2000), *Church and the Bible* (2001), *Church and the Bible* (2002), *Church and the Bible* (2003), *Church and the Bible* (2004), *Church and the Bible* (2005), *Church and the Bible* (2006), *Church and the Bible* (2007), *Church and the Bible* (2008), *Church and the Bible* (2009), *Church and the Bible* (2010), *Church and the Bible* (2011), *Church and the Bible* (2012), *Church and the Bible* (2013), *Church and the Bible* (2014), *Church and the Bible* (2015), *Church and the Bible* (2016), *Church and the Bible* (2017), *Church and the Bible* (2018), *Church and the Bible* (2019), *Church and the Bible* (2020), *Church and the Bible* (2021), *Church and the Bible* (2022), *Church and the Bible* (2023), *Church and the Bible* (2024), *Church and the Bible* (2025).

For the purpose of this study, the following compounds were furnished by the manufacturer:

the day of the ceremony, 21st d, with solemn Mass for the souls of the benefactors of the institution, and a sermon by the Rev. Fr. C. J. O'Connell, assisted by the Rev. Presb. J. J. O'Connell, and the Rev. Fr. J. J. O'Connell, of the Seminary. Father Barry, of the same Seminary, gave the most impressive testimonials.

the teachers of reason exhorted the students to be diligent in their studies for those whose clarity had been obscured by darkness, and who by their diligence could help to go on; and in particular to seek to enlighten the foolish students and the good priests who were invited to assist.

It is an exceedingly beautiful composition by a man who is a Professor of Music, who astounded his audience.

There was, however, a most propitious coincidence, which was not alone and forty shafts with an iron cable, but also the new work of the industry. There was, in the same sublime purpose of the philosophy, starting at the American College, Rome, at Barchin.

The *Præface* is a matter for the student and examinations were
 not held in 1865. It embraced, in Dogmatic Theology,
 Baptism; in Moral Theology, Laws, Sins, and
 the Ten Commandments of the Decalogue; in the First and Second
 Commandments of the Decalogue, the Introduction to St. Matthew's Gospel;
 in the First Fifteen Chapters of Church History, the Twelve
 Apostles, and the Fathers; the Heresies of the First
 Century; and the Church in the



REV. W. J. BARRY.

X. D. MACLEOD.
RT. REV. JNO. QUINLAN.

CHARLES O'LEARY, M.D. E. P. J. SCAMMON.
REV. S. H. ROSECRANS, D.D.

The attendance of the clergy at this examination was very large. During the first two days the Archbishop remained steadfastly at his post, but duty compelled him to beat an honorable retreat, and he left the Seminary for a distant part of the diocese. The most formidable enemy being thus disposed of, the students gained an easy victory.

The Reverend Professor of Dogma, Doctor Rosecrans, won golden opinions from all who attended the examination, and hearty congratulations were showered upon him for his competency and success as manifested in his class. "The Rector of the Seminary, Father Barry," said the *Telegraph* in chronicling the result, "has one of the clearest of minds and of methods in conceiving and communicating knowledge on the important branches of his specialty, Holy Scripture and Ecclesiastical History. One of his class was sent to the blackboard, where he drew an accurate map of the Holy Land in wonderful detail, omitting none of the memorable contiguous countries, localities and towns mentioned by the Sacred Writers."

It was thus that Father Barry taught, not alone by the ear, or eye, or mind, but he combined all, and by one master-stroke imbedded in the intellects of his pupils a true and indelible knowledge of history, chronology and geography.

The examinations were a great victory for the students, the professors and their Alma Mater, and the visiting clergy were lavish in praising the ability and devotedness of all concerned, not only for the learning which was manifested, but likewise and especially for the exemplary fervor and docile observance of discipline by the young men.

After a short respite from study, the work of the new session began under the most gratifying prospects. The Seminary, however, owing to the number of students, was sadly in need of funds. A circular was issued in May calling upon the laity for assistance and exhorting them to give according to their means, for the love of God and through zeal for His Holy Church, that they might lay up a reward in Heaven. The appeal was responded to very generously by the people.

The annual commencement took place on Wednesday and Thursday, 27th and 28th of June. The Most Rev. Archbishop Purcell was present. The scientific lectures on Wednesday evinced a thorough knowledge of practical chemistry in the members of the graduating class, and elicited much approbation. The orations on Thursday were well written and passably delivered. The valedictory was in excellent

taste. Those created Bachelor of Arts were: John B. Murray, of Chestnut Grove, Tennessee; Joseph Richter, of Cincinnati, and Wm. T. J. Bigelow, of Lancaster, Ohio. The honors and premiums were distributed as follows:

HONORS.—SENIOR CLASS.

Rhetorical Honor, John B. Murray; Greek Honor, Wm. T. Bigelow; Latin Honor, H. Joseph Richter; Science Honor, John B. Murray; Mathematical Honor, W. T. Bigelow; Historical Honor, Wm. T. Bigelow; Philosophical Honor, H. Joseph Richter.

PREMIUMS.—GREEK CLASSES.

Second Class—Bernard Quinn, Bernard Evers; Francis Specht, accessit. Third Class—Nicholas Pilger, Francis X. Volmer; Wm. O'Rourke, accessit. Fourth Class—John McNally, John K. Lintz; Wm. Menke, accessit. Fifth Class—A. L. Rosecrans, Jeremiah A. Maroney; Joseph F. Ahern, accessit.

LATIN CLASSES.

Second Class—Bernard Evers, Charles Hahne. Third Class—Bernard Quinn, Nicholas Pilger. Fourth Class—Wm. O'Rourke, Francis X. Volmer; Anthony Ulrich, accessit. Fifth Class—Francis Cloud and Herman Mayrose, John K. Lintz, equal. Sixth Class—A. L. Rosecrans, Joseph Rudolph. Seventh Class—Wm. Menke; Second Division—Horace Clark and Thomas Steven, Edward Slevin, equal.

MATHEMATICAL CLASSES.

First Class—John Bonner. Second Class—John K. Lintz. Third Class—Francis X. Volmer, George Glass; Francis Cloud, accessit.

GEOMETRY.

First Class—Wm. H. Pitts, J. Reinhard. Second Class—Francis O. Hughes, Jeremiah A. Maroney.

ALGEBRA.

First Class—A. L. Rosecrans, Henry Hoffman; Clement Joseph Ferneding, accessit.

FRENCH CLASSES.

First Class—Wm. H. Pitts, Francis Cloud. Second Class—Anthony Ulrich and Clement Dietrich, Clement Joseph Ferneding, equal.

GERMAN CLASSES.

Second Class—Patrick Garraghty and Clement Dietrich, Clement Joseph Ferneding, equal. Third Class—Francis O. Hughes, Richard Wise. Fourth Class—James W. Hart, Edward P. Mallon.

ENGLISH HISTORY.

First Class—Francis McManus, James P. Martin. Second Class—Francis O. Hughes, Richard Wise. U.S. History—William T. Mitchell.

ARITHMETIC.

First Class—Damas P. Thiebaud and Edward N. Roth, Jno. McNally, equal; Clement Dietrich, accessit. Second Class—Horace J. T. Clark, James Marcello; Ignatius P. Hacheulietner, Jesse Peyton Boyle, accesserunt. Third Class—Alphonso N. Reggio, James W. Hart.

ENGLISH GRAMMAR.

First Class—Jeremiah A. Maroney, Richard Wise, Jno. McNally, equal. Second Class—Clement Joseph Ferneding, James Marcello.

BOOK KEEPING.

First Class—Eugene H. Brooke, James P. Martin, equal; Francis O. Hughes, accessit. Second Class—William T. Mitchell, Jno. O'Donovan and B. Piatt. Third Class—Henry Schwartze, E. P. Mallon, Henry Hoffman, equal; Frederick Alberti, accessit.

ANCIENT HISTORY.

Nicholas Pilger, Herman Mayrose; Patrick Garraghty, accessit.

MODERN HISTORY.

Bernard Evers, Francis Specht, Charles Hahne, equal; Bernard Quinn, accessit.

GEOGRAPHY.

First Class—James Marcello ; Jesse Peyton Boyle, accessit. Second Class—Ignatius P. Hacheuleitner, John A. Rogers, equal ; Francis Ireland, accessit.

RHETORIC.

Second Class—J. M. H. Bonner, J. Cutaiar, W. Pitts, Charles Schelhamer, Charles Hahne, A. Ulrich, P. Garraghty, B. Evers, B. Quinn, all equal. W. Rice, J. Reinhard, William Cearns, J. Conway, J. O'Donovan, accesserunt.

CLASS OF WRITING.

Clement J. Ferneding, Henry Schwartz, Ed. Slevin. Music—John O'Donovan.

CATECHISM.

First Class—J. Bonner, Ant. Ulrich, Jas. Cutaiar, J. K. Lintz, Wm. Cearns, Wm. Rice, Augustine Wills, J. Conway, equal. Second Class—Francis Cloud, James P. Martin, John Darr, equal. Third Class—R. Wise, J. Marcello.

GOOD CONDUCT.

Jeremiah A. Maroney, William C. Mitchell, Francis O. Hughes, John Conway, Joseph Rudolph.

The address of William M. Ward, Esq., to the Philhistoric Society was as follows :

Gentlemen of the Philhistoric Society:

I had the honor, some short time ago, of receiving your kind invitation to speak before your Society on the commencement day of the College. After some reflection on what would be the most appropriate subject to present to you, I considered that as this is the first time your Society, as yet in its infancy, has been publicly addressed, I could select no more fitting subject to enlarge upon than the objects you contemplated in its establishment, and the advantages you cannot fail to derive from its successful operation.

I would be faithless to my own recollections of the feelings which commencement day calls up in the breast of every collegian, if I were to detain you long on this occasion. To this day you have been looking forward for the past half year, and you will look back upon it for the coming half. Every instant which marks it is for you full of the greatest interest; the awarding of honors, the distribution of premiums, the conferring of diplomas, the speeches of the young bachelors of art, who have been hitherto your associates in the lecture-room, and your companions on the play-ground, the sad adieus of those who go to return no more to the halls of their Alma Mater, the joyous greetings of friends who will accompany you to-morrow to your homes, the bright anticipation of those holidays, when the college bell shall no longer break your morning slumbers, or suddenly arrest your evening's play. You, my young friends, are too full of those feelings, and my own recollection of them is too vivid to allow me to trespass long upon your patience.

As our whole life should be a preparation for a future beyond the grave, so should each of the parts into which our life is divisible be a preparation for that which succeeds. In youth, we should lay the foundation of a useful and honorable manhood, as in manhood we should labor to secure an old age of not inglorious repose. You, my young friends, are now in the morning of life, and it is gratifying to see that you are determined not to fritter away its precious moments in indolent and idle pleasures, but rather to co-operate with your teachers in preparing you for the hard but unavoidable toil which is before you. To this end you could scarcely have taken a more effectual step than the institution of the Philhistoric Society.

There is scarcely a single branch in the whole course of secular studies that has always presented more attractions to the student than that of history, as there is none that is of more importance in its influence upon the politics and consequently upon the social life of a community.

The present is an ever-moving line between the past and the future. On that line we stand, setting in motion the influences and the causes, of which the future is but a result. What that future is, what the next day or the next year will bring forth, is to us a matter of the most anxious thought and of the highest moment. Should we find some seer who would lift the veil, and tell us what lies in that shadow-

land, to pierce into which our eyes are straining, what honors and rewards would we not place at his feet? Could we find some Sibylline Books in which the mystery of that dim future would be explained, what price would be a measure of their value? Could we find some Pisgah mountain, from whose summit above the clouds we could stretch our gaze into that land towards which we are traveling, but which is beyond our horizon, with what eagerness would we climb its sides? And yet we have a means of ascertaining to a great extent that which lies in the womb of the future. The open pages of the past are before us, and in them we find the key we seek. From its lessons we can discern, with almost the certainty of physical laws, what the future will bring forth.

In judging of the future, we have no other light to guide us than that furnished by experience. This experience is two-fold; it is either that acquired by our own observation, or that supplied by the observations and the actions of others. The former of these, the experience acquired by each of us individually, is entirely too slight and too limited to form for us a guide in matters of great moment. It generally becomes valuable to us only when it is too late. Slow of growth and dearly bought, we learn it after wading through mists of error, after tasting the bitterness of repeated failures and disappointments; and when it comes, if come it does, we acquire it too late to redeem our mistakes; the golden opportunity has slipped away, and unable perhaps to profit by our tardy information, we are left on the shore to mourn the tide that has ebbed away, and borne on its waves our fortunes and our hopes.

It is, also, from its nature, unreliable, for it is founded on our knowledge of causes and our observation of the resulting effects.

If our knowledge of these causes be either imperfect or incomplete, our deduction from them will be generally more calculated to mislead our judgment than to guide it properly. The observation of each one is necessarily very limited, and his judgment of men and motives not always correct. How can we penetrate into the breasts of others and see all the causes at work there, the effect alone being visible to our eyes? Can we calculate exactly the strength of another's judgment; the extent and the quality of his information; the power of his will; the force of his passions, perhaps conflicting; the influence of prejudices, and perhaps a hundred other causes, which may lie at the root of a particular line of his conduct? When judging of others, too, are not we

influenced by prejudices, by rivalries, by envy, by imperfect information, or some other causes, which clouds our mental vision and drives us to a wrong conclusion? Besides, we never can judge correctly of our contemporaries. It is only when death has terminated the career that we can judge of a character in its completeness. While a person is amongst us and of us, his character is gradually developing itself, and being modified by new circumstances and new influences. But when history claims him, as the mists that hang over the valley are dispelled by the ascending sun, so does time raise the cloak with which the prejudices or the partialities of others have surrounded him, and his character begins to unfold itself in the nakedness of truth. I know no better illustration of this than is to be found in the two Napoleons. On the first, who has passed away, we have pronounced a verdict which even a later posterity will scarcely set aside; with regard to the latter what a difference of opinion exists, and how often within the last ten years have not each of us had occasion to modify or completely change our opinion of him, as some new phase in his character has developed itself to the astonished world.

It is only when he too has passed from the scenes of his exploits, and when the secret springs of his actions are disclosed, that we or those who come after us can pass a correct judgment upon him, and derive a lesson of instruction from his example. If then our own experience be thus imperfect, our judgment of those around us be thus liable to mislead, it is to the experience of others, to history, we must look for rules of conduct and for models of example.

History has been well defined to be philosophy teaching by example. Abstract truths in themselves have but little influence upon the mind. The lessons which are conveyed to our reason through the medium of fiction or the drama, though they may please the fancy, and the moral they contain be perceived and approved by the judgment, yet they are deprived by the knowledge that they are fictions, of nearly all lasting influence upon our minds and conduct. But when the same truths come to us, exemplified in the acts of living individuals, but not fictitious shadows, they come to us with a force we cannot resist; they appeal to our senses as well as to our reason; they become, as it were, a part of our own experience, and are treasured up in the chambers of our memories to be used whenever an occasion is presented for their application. It is to this vivid reality, this living force, with which its

lessons come to us, that history owes its great power as a teacher. We live amid the men and women of whom we read. We see the motives which influence them; we understand the passions which move them. Aye, we know them far better than those whom we meet in social converse, or whose hands we grasp in friendship. Every fibre of their moral anatomy has been bared to our sight by the scalpel of the historian. The veil of dissimulation which hid the real character from the view of their contemporaries, time has melted away, as the frosted fretwork on our windows disappears under the rays of an October sun.

Far removed from the passions and the prejudices, the rivalries and animosities that surrounded them during life, and with the new sources of true history which time brings to light, the historian can at length mete out with impartial hand, the reward due to their merits, or the condemnation which their faults deserve.

Our principal object in the study of history, as in most other studies, should be self-improvement. It will profit us but little to know the dry facts of history, if we cannot thence derive something which will be useful to us in our own times, or which will give us clearer or higher conceptions of the duty we owe to ourselves and our country. As there is a moral in every fable, so there is a lesson conveyed to us in every event the historian relates, in every character he draws. In tracing the rise, the progress and the decay of republics, monarchies and empires, we can ascertain the causes which contributed to their success, and those that produced and accelerated their fall. We can see how the virtue and industry of a people meets with its reward in general prosperity, while the vices which prosperity too often engenders, are the immediate forerunners of decay. We can see as on a chart where lie the shoals and hidden rock, we can mark the under-current, and trace the paths of the dangerous winds, which have proved fatal to some nations, as we can also see the courses which others have successfully pursued, and the havens in which they took refuge from the storm. In the servile insurrections of Greece, in the divisions among her various states, which left them an easy prey to the ruler of Macedonia, in the vices of luxurious Rome, in the effeminacy which those vices engendered, and in the feeble resistance which she consequently opposed to the attacks of the rude barbarians who invaded her soil; in the internal dissensions which left England at the mercy of the Saxons, and some years later introduced English rule into Ireland;

in the civil discord which placed Poland, helpless and bleeding, at the feet of her despoilers, we can find precedents that might be of use to us here.

We, too, have a gulf opening amongst us, which threatens at no distant day to rend asunder the different states of this great confederacy ; and although we need no Curtius to leap into the yawning chasm, yet if we had among those who guide the councils of the nation more of the chivalrous patriotism, more of the abnegation of self which characterized the young Roman, the "impending crisis" might be peacefully and happily averted.

But while history points out to us the evils we should shun, it also gives us examples worthy of our imitation. If this double lesson is forgotten or neglected by us in our reading of history, we retain the empty casket and fling away the priceless jewels it contained. Shall we admire the stern patriotism which adorned the early ages of Rome, shall we thrill with enthusiasm at the gallant bravery which illumines the pages of Grecian history, and catch from the recital none of the noble courage, naught of the self-sacrificing devotion which distinguished the heroes of antiquity? What heart so chilled, even by the icy hand of time, as not to beat faster at the mention of the names of the many models of virtue, courage and patriotism which distinguish the history of Italy and Switzerland, France and Spain, Great Britain and Ireland, or not to gather new hopes for humanity, when he reads of that brilliant constellation of patriots who figure in the revolutionary era of our history, and who for personal bravery and military skill, for wisdom in council and eloquence in the Senate, for steadfastness under adversity and unflinching devotion to their native country can rival any of the heroes of whom ancient or modern Europe can boast. In reading their lives do we not feel that, although their bodies have mouldered into dust, their spirit still lives amongst us? They have bequeathed to us the glorious results of their brave deeds, but they have left to the world something better still in the legacy of a glorious example.

The study of history is also eminently calculated to remove the local prejudices and the narrowness of mind which naturally result from an ignorance of the peoples and institutions of other countries and of other times. If liberality of feeling and an enlargement of thought be the consequences of travel and of intercourse with other nations, how much greater should be the advantage we derive from a familiar knowledge

of the people, not merely of the present time, but of all the past ages. We have spread out before us the gradual progress from barbarism to civilization, and the more rapid relapse from civilization to barbarism. Our sphere of observation is enlarged; our experiences extended; we learn to think not merely for ourselves but for all time; our eyes are open to the faults which distinguish ourselves as well as to those which are visible among other nations. And while we admire the virtues of others, we form a more correct opinion of ourselves; our virtues we do not estimate too highly, and our faults we learn to correct.

It is a happy arrangement of our natural dispositions that the study of history, so necessary for the proper discharge of the duties of an elevated station in life, should be at the same time the most congenial to our tastes. The desire to know what others are doing or have done, is a feeling implanted in us by nature, and only ceases to be laudable when it is combined with a littleness of mind which makes it contemptible. In latter times and among lettered nations this desire is gratified by the reading of history, but among those to whom letters were unknown, song was the vehicle by which the heroic deeds of their ancestry were transmitted to future times.

The war-chants sung in the tents of the Red Man, the songs of Valhalla, heard on the eve of battle in the halls of the Norseman, the rhymes which the harper sung as he played at the festive boards of Ireland and Wales; the songs of Fionn and of Morven, which re-echoed from the oaken chambers of Highland Castles, and even the immortal verse of him who sang of the anger of Peleus' son, were to their hearers what the histories of Bancroft and Prescott, Lingard and Macaulay are to us.

But while the rhyming historians of primitive times only selected from history some isolated events calculated to move the anger, excite the compassion or fire the emulation of their auditors, the more advanced state of our society and its greater philosophic culture demand that there should be presented to us, as in a panorama, everything that is necessary to the complete understanding of the life of a nation. We are not content with seeing only a few prominent portraits standing out in the foreground unrelieved; we want the whole picture filled up; we want the full effects of light and shade and distance, judiciously distributed over the whole canvas, so that the eye can properly take in at a glance the whole picture in its completeness. And while we do so,

we do not omit any of those parts to which our ancestors attached such an exclusive importance. We retain them, but we give them their proper relative position. While modern historians recite the peaceful progress of nations in literature and commerce, science and fine arts, their pages are sometimes red with a tale of wanton cruelty and bloodshed, which makes us first shudder with horror and then boil with honest indignation. And yet again they glow with the brightness which encircles the name of some hero, whose deeds of modest worth or of gallant bravery move the generous blood with a new enthusiasm, and give us assurance that there is still in the world as much patriotism, as much chivalry, as much courage and as much worth as there ever was, and that let but the occasion call them forth, the present age shall not be surpassed by any which preceded it.

Our desire to learn history is rewarded by an enjoyment exceeded by few others. With what a pleasing interest it invests everything it touches; its knowledge peoples the desert, it raises drawbridge and moat, tower and battlement, where to the human eye is nothing visible save a pile of ivy-covered ruins. We look with reverence on the crumbling walls of this old chateau, for within was yielded up the spirit of one bravest in the battle, wisest in the council. In yonder cottage, whose porch is hidden by the clustering jessamine and honeysuckle, were penned words of wisdom which future ages will read with admiration. As we hear the name of the village at the foot of the hill, it recalls to us the memory of a statesman or a poet whose genius has reflected glory on the place of his birth. We stand upon the hill of Quatre Bras and the fields of waving grain that are turning yellow in the summer sun grow dim on our sight, and in their stead we see rising before us the "pomp and circumstance of glorious war." We hear the measured tread of the infantry, the rapid charge of the horse, the unlimbering of the guns; the din of battle and the clash of contending hosts, cries of anguish and shouts of victory are in our ears; the smoke of battle rises, and men and horses, dead and dying, strew the plain, and mark the course over the distant hills of the pursuing and the pursued. The scene changes from the fields where nine lustres ago the eagles of France went down in defeat but not in dishonor, and we stand in the place, where now is no trace of blood, but where seventy years ago the headsmen of France grew faint from exhaustion in the bloody work they performed.

What a vision does the magic wand of history conjure up before our mental sight, as standing upon the steps of the Hotel de Ville, we look around upon that square now hemmed in with stately palaces. The dark outlines of the scaffold, now besmeared with clotted blood, the pale face of the victim who ascends its steps, the gleam of the knife raised high in air, the gory locks and the open eyes fixed and stony, of that trunkless head in the basket below; the bloodshot eyes and the open mouths of the rabble, who have emerged from the lanes and valleys of the Faubourg de St. Antoine, and whose cries for blood rend the air; and we can fancy, too, that we see the pale and unrelenting face of Robespierre, or the demonlike countenance of him whom the dagger of Charlotte Corday, the Judith of France, arrested in his bloody career.

But we turn from these sickening scenes, and with history still as our guide, we move onward, we visit the cities of the Mediterranean, the pioneers of modern commerce, and in their ports, where now is naught save the light brigantine, that flies along the coast, or the foreign frigate bristling with its hundred guns, we see their countless argosies, discharging the wealth of Tripoli, and the Levant, Mexico and the Indies; we see their merchants busy on the marts, and we see all the evidences of that commercial enterprise, amid which Columbus grew to manhood, and to which he owed the science and genius which guided him to our shores. If we enter the gates of the Eternal City, what a glorious vision of the past comes up before us. The infant monarchy bounded by its seven hills and only sallying without its walls to repel the assaults of the neighboring tribe; the young republic, ruling all Italy and sending its consuls into Spain and Africa; imperial Rome, whose sway reached from Britain to the Goramantæ and the Indians; and Rome ecclesiastical, when the Princes and the powers of the earth bowed before the chair of the successor of St. Peter, and from the Vatican as a centre went forth the spirit of Christianity, before which the idols of Paganism were prostrated, and under the shadows of whose protecting wing the blessings of civilization spread themselves to the end of the earth. Not a hill, not a stone, not a ruin of that Sacred City, but has been consecrated by the genius of history—by Maro's liquid verse, by the graceful eloquence of Cicero, by the lyric muse of Horace, by the modest worth of Cincinnatus, by the bravery of her generals, by the contests of her gladiators, by the genius of her

painters and sculptors, by the piety of her bishops, by the martyrdom of Christians, by the relics of the Saints, and by the great destinies she has been fulfilling for eighteen hundred years as the centre of Catholicity.

But to him who knows not history all this is a sealed book. Living in the present the past is to him completely dead. What are the Catacombs to him who knows not of the suffering of the early Christian? What is that broken column to him who never heard of the Coliseum? Spartan courage and Athenian virtue are to him empty sounds. The Acropolis is to him but a hill which overlooks a city disfigured by poverty and by ruins. To him come no visions of the graves of Academus or the Porch where Zeno taught. He has never laughed with Aristophanes or been moved by the deep tragedy of Sophocles; the eloquence of Pindar's Odes or the stately beauty of Homer's hexameters have no charm for him; he knows naught of the eloquence of Demosthenes, or the ambition of Alexander, or the glory that hangs around Thermopylae, or the monument that was raised at Marathon—naught knows he of these things, for they are treasures reserved for the student of history, for him alone does the dead past come again to life, clothed in beauty and teaching the lessons of wisdom.

I have thus in brief terms pointed out to you some of the advantages which result from the study of history; and, in conclusion, I would wish particularly to impress upon you that your principal object in its study should be your own improvement—to become wiser men, better citizens. If you read history aright, if you read it by the light of religion and a high morality, if, instead of merely skimming along the surface, you dive deep for the pearls of philosophy that lie below, you will learn from its pages that true glory consists, not in climbing the lofty heights of ambition, and bearing upon your hearts a load of widows' tears and orphans' curses, but rather in consulting the good of others, in ameliorating their condition and diffusing happiness around you; and, living up to these precepts, when your career is closed and you are gathered to your fathers, you will leave behind you the fragrance of an honorable name, the heritage of a good example.

The Rt. Rev. Bishop Luers, of Fort Wayne, addressed the assembly, and gave some excellent advice to the students.

The Most Rev. Archbishop Purcell also spoke a few words of encouragement to teachers and pupils.

After the literary exercises, many of the friends of the institution dined in the College refectory.

But for the rain in the morning, the day was as pleasant as one could desire; and, notwithstanding that drawback, it passed off quite agreeably.

Wm. M. Ward, Esq.:

SIR:—The members of the Philhistoric Society present to you their warmest thanks for the eloquent address which you delivered before them on the 28th ult. We are appointed a committee to solicit a copy of it for publication.

Yours respectfully,

JOSEPH L. CUTAIAR, }
JO. H. BONNER, } *Committee.*

76 W. Third Street, Cincinnati, O., July 3, 1860.

Gentlemen:

I have just had the honor of receiving your note, conveying to me the thanks of the Philhistoric Society, and soliciting a copy of my address for publication. I cannot but feel very grateful to your Society for the honor it did me in the selection, and for the kind compliments you have conveyed me. In placing at your disposal a copy of my address, I only regret that, prepared as it was, in intervals, snatched from business and from indisposition, it is not more deserving of the compliments you have so kindly paid me. Be pleased, gentlemen, to convey to the Philhistoric Society my thanks for the kindness, and accept for yourself my warmest regards.

WILLIAM MURRAY WARD.

(From the *Cincinnati Commercial*, Friday, June 29th)

Our visit to this College was delayed by the rain-shower which visited us yesterday forenoon. Upon our arrival we found that the shower had driven them from the beautiful grove adjoining the College, in which they are accustomed to hold their commencements, to the Chapel where the exercises were then in progress.

GRADUATES' ORATIONS.

Poetry: John B. Murray. Government: William T. A. Bigelow. Labor: H. Joseph Richter. Valedictory: H. Joseph Richter.

The first two orations we did not hear ; the last, however, which was upon "Labor" was a well-written and handsomely delivered production.

The Valedictory was more chaste and delicate than such effusions usually are ; the closing paragraphs, especially, were handsomely turned and elegantly expressed.

The essay of William M. Ward, Esq., on the "Importance of Historic Study" was a fine specimen of word painting.

The Rt. Rev. Bishop, of Fort Wayne, addressed the students, defending the Church from the imputation of being opposed to learning, and referring in tones of high compliment to the efforts of the Archbishop for the establishments of institutions of learning.

The venerable Archbishop then conferred the degree of A. B. on the graduating class, and urged upon them to make every effort for the attainment of scientific knowledge.

After the distribution of premiums, the company dispersed for promenade and dinner.

The appearance of the professors in their academical caps and gowns was eminently collegiate.

There is attached to the College a well-drilled military company, which marched to and fro with all the necessary discipline.

The Pastoral retreat of 1860, was given by Rt. Rev. Bishop Elder, of Natchez. The exercises began on the evening of July 2d, with a preparatory sermon. On the following Thursday, the Most Rev. Archbishop conferred Orders in the Oratory of the Seminary. The ceremony was more impressive than usual owing to the presence of so many of the clergy of the Archdiocese. Subdeaconship was conferred on Mr. Oechtering, of the diocese of Fort Wayne. Deaconship was conferred on Messrs. Joseph P. Fitzgerald and Michael O'Donoghue, of Cincinnati ; Garrett Sheehan, of Albany, and Geo. Steiner, of Fort Wayne. On Saturday, in the Seminary Chapel, Rev. Messrs. William J. Halley, J. P. Fitzgerald and Damien Kluber, of Cincinnati, and Garrett Sheehan were advanced to the Priesthood.

The annual retreat for the Seminarists began on the 25th of August ; the spiritual exercises were conducted by Rev. Richard Gilmour, Pastor of St. Patrick's Church, Cincinnati. The retreat was solemnly closed on Saturday, the 1st of September, and was followed by the con-

ferring of Tonsure and Minor Orders on H. J. Richter, a student of the Archdiocese.

The following day, Sunday, several of the Seminarists went to the city to assist the Archbishop in carrying out the ceremonies at the Church of St. Augustine. Mr. Herbert A. Preston, a native of Boston, and lately from the Antioch College, was solemnly baptized in the presence of the congregation immediately after Mass. He had been an attentive listener to the sermons of Father Gilmour during the retreat, and after his baptism returned with the Seminarists to study for the Priesthood.

The collegiate department opened on Monday, September 3d, with a very good attendance, which augured well for the esteem in which the institution was held and its ability to hold the reputation it had once acquired.

An event which brought great joy to the students in the Fall, was the visit of their old friend and rector, Bishop Quinlan, of Mobile. On his return from Ireland he visited the scenes of his early labors in Cincinnati, making his home in the old quarters on the "Hill." He received a warm and cheering welcome from the students, and to their great pleasure conferred Minor Orders on William McDonough, of Derry, Ireland, who had volunteered to become a missionary in Alabama. The Cathedral was the scene of the ordinations during the Ember Week of December. F. H. Volm received Tonsure and Minor Orders on Wednesday, and on the following day in the Seminary Chapel received Subdeaconship, while Messrs. Michael Ahern, X. D. MacLeod, and William Carey received Tonsure and Minor Orders. On Friday Messrs. Volm and Augustus Oechtering, of Fort Wayne, were ordained Deacons; and on Saturday Rev. Messrs. Volm and Michael O'Donoghue were ordained Priests.

The year 1860 was closed by the customary Pontifical Mass, for the benefactors of the institution. The Most Rev. Archbishop celebrated, assisted by the Rev. W. J. Barry, Rector; Rev. D. B. Walker, Rev. A. Oechtering, X. D. MacLeod, and the usual ministers from the Seminarists. M. D. Lawlor, of Louisville, was Master of Ceremonies.

The Te Deum was solemnly sung at the end of Mass in thanksgiving for the blessings of the year.

Such were the auspicious events surrounding the close of the year 1860; a year of great happiness and prosperity for the Seminary and College, but one of dread anxiety for the country at large.

The breaking out of the Civil War in the Spring of 1861 cast a gloom over the entire country. Homes were left desolate by the enlistment of a son or a father, and sorrow and anguish pressed like leaden sheets on every heart. North was in arms against South, and the noblest political fabric ever raised by the blood of patriots staggered on the brink of ruin. In the general sorrow the Seminary was called to suffer its share. E. P. Scammon having received his commission from President Lincoln, vacated his professor's chair in Mount St. Mary's, and became a Brigadier-General in the Union forces. He was accompanied by Dr. Charles O'Leary, author of the Greek grammar which bears his name, who became a surgeon of division.

General Scammon was a native of Maine, and stood high as a graduate from the military school of West Point, where he was professor of mathematics for seven years. After leaving the Seminary, he took command of Camp Jackson, near Columbus.

The Third Provincial Council of Cincinnati was convened in the Cathedral on Sunday, 28th of April, 1861. Rev. Dr. Rosecrans was Secretary.

Among the various questions which were discussed in the Council, the Seminary occupied a prominent place, and particular stress was laid upon it in the subsequent pastoral to the laity. The Bishops of the Council, Rt. Rev. P. P. Lefevre, Administrator of Detroit; Rt. Rev. Amadeus Rappe, of Cleveland; Rt. Rev. M. J. Spalding, of Louisville; Rt. Rev. Maurice de St. Palais, of Vincennes; Rt. Rev. Geo. Aloysius Carrell, of Covington; Rt. Rev. Frederick Baraga, of Sault St. Mary; Rt. Rev. Jno. Henry Luers, of Fort Wayne, together with the venerable Metropolitan, Archbishop Purcell, visited the Seminary. The institution was subjected to a thorough examination, and every detail, both of study and discipline, was thoroughly canvassed. In their subsequent pastoral to the laity the Prelates wrote: "We are happy to be able to report that the Seminary is in a very satisfactory condition; and we earnestly bespeak your zeal and liberal donations towards rendering it, and the other Ecclesiastical Seminaries of the diocese, still more flourishing and useful."

In the latter part of May, notwithstanding the turmoil of the war, Messrs. Michael D. Ryan, of Cincinnati; Charles Bolte, of Detroit, and Patrick Creighton, of Brooklyn, New York, received Tonsure and Minor Orders in the Seminary Chapel, at the hands of the Most Rev.

Archbishop. Messrs. X. D. MacLeod and Casper Gerst, of Cincinnati; Terrence J. Disney, M. D. Lawlor and E. Bachman, of Louisville; Hubert P. Ralph, of the Dominicans, and P. Creighton, received Sub-deaconship, and Rev. Messrs. Ralph, Lawlor and Creighton were ordained Deacons, and, finally, were raised to the dignity of the Priesthood.

The public examinations were omitted this year, making the vacation much longer. The commencement, however, was held as usual on June 24th, and we append the list of graduates and their honors:

John M. Bonner, of Cincinnati, Mathematical and Scientific honor; Richard Spalding, of Marion, Ky., and Francis Specht, of Cincinnati, Rhetorical honor.

Bernard Evers, of Cincinnati, Charles Hahne, of Dayton, O., Charles F. Schelhamer, of Dayton, O., Samuel Brent, of Mt. Vernon, O., Latin, Greek, Historical and Philosophical honors.

The degree of Bachelor of Arts was conferred on Bernard Evers, Francis Specht, John Bonner, Charles F. Schelhamer, Charles Hahne, Richard J. Spalding, Samuel F. Brent.

Prominent among the winners of premiums in the College were, in Greek, N. Pilger, W. F. O'Rourke, J. Kress, J. Maroney and William Menke; in Latin, F. Cloud, P. Garraghty, A. Ulrich, Thomas McGlincy, Joseph Rudolph, David O'Meara and Edward Slevin; in Rhetoric, John Conway, Joseph Lancaster, William Rice, N. Pilger and P. Garraghty.

A mournful accident occurred on the Saturday following the distribution of premiums. Two of the students, Richard C. Spalding, of Lebanon, Ky., and nephew of the Rt. Rev. Bishop of Louisville, and Maurice Garde, of Cloyne, near Cork, Ireland, were drowned while bathing in the Ohio. Young Spalding had just received his bachelor's degree on Thursday, and was preparing to go home for vacation before deciding his vocation for life. Garde was a theological student, a subject of the diocese of Mobile, and only a little over six months in this country. Their sad and sudden end, in the bright spring of youth, with a promising future awaiting them, saddened the hearts of their young companions on the "Hill," who soon after departed for the holidays, with wiser and more prudent hearts.

The attendance of collegians on the opening day of the Fall Term, September 9th, was far short of the foregoing year. This drop-

ping off was mainly due to the disturbance of the country. The decrease, however, was not of great importance, for the condition of Catholicity was such that the theological students were sufficient to occupy the entire building.

The Theological Department progressed admirably. There were three of its Alumni in Rome, H. J. Richter, Daniel O'Regan and F. X. Dutton. The various classes, with but few changes, were under the supervision of the same professors.

Orders were conferred on the 14th of October, in the Seminary Chapel, by Archbishop Purcell; W. T. Bigelow received Tonsure and Minor Orders together with Jno. A. Barrett, of Louisville; Michael D. Ryan, Michael Ahern, and William Carey, were ordained Subdeacons; X. D. MacLeod, and Casper Gerst, of Cincinnati; Terrence Disney and E. Bachman, of Louisville, were ordained Deacons. On October 15th, Xavier Donald McLeod and Casper Gerst were raised to the Priesthood.

The year was ended by a Solemn Pontifical Mass on St. Sylvester's Day, for the benefactors of the Seminary. This beautiful festival of gratitude was instituted while the Rt. Rev. Dr. Quinlan was President of the Seminary, and was always religiously observed. The number of Seminarists in the house was forty-six, of whom twenty-six were theologians. All these and some pious members of the Chapel Congregation joined devoutly in invoking the blessing of God through the Holy Sacrifice of the Mass, on every one who had been instrumental in building and maintaining the Seminary,

At a Consistory held in Rome on the 23d of December, 1861, Rev. Sylvester H. Rosecrans, President of the College, was appointed Bishop of Pompeiopolis, *in partibus infidelium*, and Coadjutor Bishop of Cincinnati.

The good news was received with acclamations of delight by the students on the "Hill," who revered the great Professor for his many noble qualities of mind and heart; and it gave new impetus, if any were needed, to their preparations for the semi-annual examination, which took place on the 3rd of February.

The consecration of Dr. Rosecrans occurred in St. Peter's Cathedral, Cincinnati, Tuesday, March 25th.

After his elevation to the Episcopacy, the new Bishop was the object of several kind and creditable attentions. At the College of Mount St. Mary's of the West, he received some handsome and appro-

priate presents from the clergy and the students, the former including many pastors of congregations in different parts of the Archdiocese.

On the day of his consecration, some of the priests who looked upon Mount St. Mary's of the West as their Alma Mater, presented a very massive pectoral cross and chain to the Rt. Rev. Bishop Rosecrans, with the following address :

Rt. Rev. and Dear Professor :

It is a pleasing duty for the undersigned, your former pupils, to offer to you our heartfelt congratulations on your elevation to the Episcopacy by the Holy See. We avail ourselves willingly of this auspicious occasion to express our feelings of lively gratitude to you, and to assure you of our undiminished affection and esteem. Our good wishes, with our humble but fervent prayers, will follow you in the wider sphere of influence and apostolic labors for which your eminent talents and virtues so well fit you.

Please accept, dear Professor, this cross and chain, as a token of the well-deserved esteem and gratitude of your old pupils. We pray God to grant you many years of usefulness, for the salvation of souls and the advancement of our holy religion. We beg your prayers and blessing for ourselves and hope you may ever have reason to remember with pleasure

Your devoted pupils,

D. KELLY, Pastor of St. Joseph's Church, Dayton, O.
 J. B. O'DONOHUE, of St. Andrew's Church, Milford, O.
 J. N. THISSE, of St. Mary's Church, Piqua, O.
 B. F. HEMSTEGER, of Holy Cross Church, Columbus, O.
 P. GARVEY, of St. John Gualbert's, Johnstown, Pa.
 JOS. WHITTAKER, Pastor of St. Aloysius Church, Cumminsville, O.
 T. O'SHEA, Pastor of Immaculate Conception, Washington, Pa.
 A. M. TOEBBE, Pastor of St. Philomena's Church, Cincinnati, O.
 T. J. J. COPPINGER, St. Patrick's Church, Columbus, O.
 J. J. MENGE, Cathedral, Alton, Ill.
 JAMES O'DONOHUE, Holy Redeemer Church, Portsmouth, O.
 JOHN D. DUFFY, St. Joseph's Church, Circleville, O.
 ED. FITZGERALD, St. Patrick's Church, Columbus, O.
 B. GELS, Sacred Heart Church, Pomeroy, O.
 E. P. CORCORAN, St. Mary's Church, Hamilton, O.

B. MENGE, St. Augustine's Church, Cincinnati, O.
 JOS. DWENGER, Superior Seminary, Auglaize Co., O.
 P. SHEEHAN, Cathedral, Pittsburgh, Pa.
 J. SHIFF, Dayton, O.
 W. FERNEDING, St. Paul's Church, Cincinnati, O.
 MICH. O'DONOHUE, St. Mary's Church, Hillsboro, O.
 F. J. GOETZ, Dayton, O.
 W. BOEKER, Lockland, O.
 A. GERTS, St. Joseph's Church, Cincinnati, O.

REPLY.

Reverend and Beloved Friends:

The rich present and kind address with which you favor me at this time of my assuming a new and awful responsibility to carry before God, until His judgment day, are inexpressible pleasant to me.

It is pleasant to be assured that you reciprocate the affection with which your docility, cheerful obedience and earnest piety inspired me while you were in the Seminary; and still more so to be the object of your esteem, now that years of priestly fidelity have shown in you that the faithful Seminarist always becomes the good priest, and have won for you the veneration and confidence of your flocks. While thanking you most cordially, I beg you not to forget your promised prayers in my behalf; and as I wear the cross you gave, outwardly on my breast, I may wear the Redeemer's deeply in my heart, and never at any moment forget that, whether God requires it all at once, or piecemeal only, "bonus Pastor animam suam dat pro ovibus suis."

Invoking on you all the blessing of Almighty God, Father, Son and Holy Ghost, I remain your friend and brother in Christ,

S. H. ROSECRANS, D.D.,

Bishop of Pompeiopolis and Aux. Cin.

From the Clergy and Students of the College:

Rt. Rev. and Beloved Bishop:

A second time has the common Father of all the faithful, from the throne of St. Peter, turned his attention to this nursery of science and religion. A second time have the Seminarists of Mount St. Mary's the

happiness to congratulate their Superior on his promotion in ecclesiastical dignity.

Twenty-nine long years has our venerable Archbishop wielded the shepherd's crook over the flock committed to his charge; and now he looks about him for one who may share the honors as well as the burdens of the episcopate; and the Holy Father gives him our worthy President.

You yourself, Rt. Rev. and dear Father, withheld for a time by birth and education from the light of truth, nobly sought and found it; you have drunk of the pure waters at their very fountain; you have scattered with lavish hand amongst us for many years the treasures of science and piety, which you have abundantly brought with you from the Eternal City; and now the Church, exacting as it were still greater interests for the pearl beyond price which you have found within her bosom, extends your sphere of usefulness, and bids you impart to a still greater number of her mystic members that spiritual light and life with which she has enriched you. You acknowledge your high destiny, and you accept it.

We regret our loss, though we humbly submit to the disposition of Divine Providence. What, however, most consoles us is, that we can not regard your elevation as impairing the power of benefiting the institution of which we are the inmates; on the contrary, as the morning sun, rising in the hemisphere, tinges with gold its eastern portals, so will your learning and eloquence, the well fashioned and tempered weapons with which you go forth from the quiet shades of Mount St. Mary's to combat every foe of the faith, reflect a lustre that will heighten the fame that is gathering about it into a halo of glory. Long will throb with pride and exultation the heart of every Seminarian that has seen his Alma Mater, in the short space of three years, give two Bishops to the Church of God. His reverence and love for her increases, as he sees the Lord leading forth from her hallowed walls not only workmen to labor in His vineyard, but also princes to rule His people. But when he casts a glance on the future of this rising generation, founded now, as it were on two firm pillars, what hopes that swell his breast can be pronounced illusive? What prospects thought too bright, what destiny too high, that he seems already to behold forming for it in the bosom of futurity? What golden threads of fame it will supply to the loom of time to weave into an escutcheon

that shall bear the name of Mount St. Mary's of the West to honor and renown !

As already, in your promotion, Mt. St. Mary's vies with its elder sister in the East in deserving well at the hands of the Queen City of the West—both yielding up their Presidents to direct her spiritual interests—so we hope and pray that, by the blessing of God, and the protection of Her whose name it bears, it may continue on in the path of usefulness and religion, until wreathing a crown of gratitude and reverence, it rests forever on the memory of him who founded, and him who till now has guided and cherished its destinies.

Rt. Rev. and dear Father, the good wishes and prayers of the Seminarists accompany you to your exalted station ; but they desire to be remembered by you. They beg of you to accept this present, in testimony of their gratitude for the past, and in the remembrance of the future of joy, for the present remembrance especially at the altar of God, and in the sacred functions of your ministry.

REV. E. L. BACHMAN,	MR. F. STICK,
REV. T. J. DISNEY,	MR. J. CONWAY,
REV. M. J. D. RYAN,	MR. F. SPECHT,
REV. WM. M. CAREY,	MR. W. O'ROURKE,
REV. M. J. J. M. AHERN,	MR. N. PILGER,
MR. A. J. J. VIALA,	MR. B. WISMAN,
MR. J. A. BARRETT,	MR. G. J. GLAS,
MR. WM. T. BIGELOW,	MR. B. L. KINTROP,
MR. J. F. CALLAGHAN,	MR. A. ULRICH,
MR. J. B. MURRAY,	MR. P. GARRAGHTY,
MR. P. J. O'HALLORAN,	MR. J. RUDOLPH,
MR. J. LACOSTE,	MR. D. J. O'MEARA,
MR. FLYNN,	MR. F. HEMSTEGGER,
MR. J. A. BECKS,	MR. H. KIFFMEYER,
MR. M. O'RIELLY,	MR. H. MAYROSE,
MR. A. W. WALBURG,	MR. W. H. DALY,
MR. E. J. HAHNE,	MR. F. WINNERS,
MR. C. T. SCHELHAMER,	MR. A. NIEHAUS.
MR. J. KRESS,	MR. T. MALLON,
MR. B. EVERS,	MR. J. O'LEARY.
MR. W. KUCHENBUCH,	

Rt. Rev. and Dear Father:

Gladly would we salute you with the old and familiar name of Doctor, but your high office and exalted rank demand another title. Since it has pleased the Almighty and All-wise God to call you from our little circle to act in a wider sphere, as obedient children we willingly submit to His Holy will. Yet, when we reflect that you are about to leave us, we are filled with sorrow, and our hearts, overpowered with emotion, are unable to express what we feel.

No longer will your counsels guide us, no longer will your kind words and smile cheer and encourage us in our difficulties, no longer will you greet us with pleasant countenance when the recreation bell rings, ready to join in all our games and sports. In play and in study we have ever found you the same fond and affectionate father. Our pastimes were made doubly pleasant, and our tasks made easier, by the light of your presence and the interest you manifested in them. Many a game will now flag. The ball alley will no longer possess the charm, nor the play-ground the attraction which it was wont to have when you were present to take the lead, and your praises were the prizes which excited the rivalry and friendly ambition of the players.

But it would be ungrateful in us should we not feel a certain joy at your departure, when we know that you are to fill a higher office, of which your learning, your zeal, and your piety render you most worthy. Our kindest wishes and prayers for your welfare accompany you wherever you go. If we do not all meet you again in this life, we hope, through the mercy of God, to meet you in Heaven.

We now present you, Rt. Rev. and dear Father, these as tokens of our love and respect for you, and in humble acknowledgment of your countless favors and unbounded kindness toward us.

They are but small testimonials of our gratitude; but nothing we could give you could express to you how deeply we love and respect you, and how highly we venerate your sacred character. Whenever you open this Missal at the holy altar, pray to our heavenly Father that He may give us the grace to show forth to the world in our lives that we have profited by the lessons of true manly honor, of piety and of religion, which we have learned from the lips of our dear President.

The burdens now placed on the shoulders of Doctor Rosecrans were very heavy. He was compelled to give up the Presidency of the College of Mount St. Mary's, a position which was assumed by the Rector of the Seminary, Rev. Father Barry.

The first recorded ordinations by Bishop Rosecrans took place in Mount St. Mary's Chapel on the 26th day of April. John B. Murray, of Cincinnati; M. J. Flynn and Patrick Lacoste, of Louisville, received Tonsure and Minor Orders; John A. Barrett, of Louisville, was made Subdeacon, and Rev. William M. Carey and Michael D. Ryan were raised to the Diaconate. On Low Sunday the two latter gentlemen were raised to the Holy Priesthood at Solemn Pontifical High Mass.

Mr. Herman Johanning received Tonsure and Minor Orders on June 6th, at the hands of Rt. Rev. Bishop Rosecrans in the Cathedral. On the two following days he was raised to Subdeaconship and Diaconship in the Chapel of St. John the Baptist, at the Seminary, and on Sunday was promoted to the Holy Priesthood in Holy Trinity Church, Cincinnati.

The scholastic year closed June 25th, with the usual collegiate exercises, the orations of the graduates, the conferring of degrees and honors, and the distribution of premiums. At ten o'clock the students and audience assembled in the Seminary Chapel.

The former President of the institution, Bishop Rosecrans, presided on the occasion. Several clergymen from the city were also present. The first oration—subject, Poetry—was delivered by Mr. George Glas, of Portsmouth, O.; the second—subject, History—by Mr. Bernard Wisman, of Cincinnati; the third—subject, Time—by Nicholas Pilger. The Valedictory was spoken by Mr. John Conway, of Blanchester, O. "Seldom or never has it been our good fortune to hear at college commencements, oratorical efforts which reflected higher credit both on professors and students. For splendor of diction, vigor and conception and glow of imagery, the speeches merit all praise. And we can confidently say that, in these days of numberless colleges, the worthy and able graduates could not be surpassed if equaled, in clearness and power of delivery, in gracefulness of gesture and in the display of high oratorical art."

Between the speeches, the choir discoursed sweet music to piano accompaniment. The pieces were well chosen and perfectly executed.

"One voice, soft and sweet as zephyr's anthem, still lingers in our ears, ever calling up the remembrance of the scene."

After the affecting valedictory, full of pathos and delicacy of feeling, the degree of Bachelor of Arts was conferred on the following gentlemen: John Conway, Blanchester, O.; John Kress, Noble County, O.; Nicholas Pilger, Cincinnati; Bernard Wisman, Cincinnati, and George Glas, Portsmouth, O.

The honors were awarded as follows: Philosophical honor, John Conway; Greek honor, Nicholas Pilger; Historical honor, George Glas; Latin honor, John Conway.

The Bishop then made a short and instructive address, declaring himself highly pleased with the speeches, but refusing to say much in praise and commendation, as he considered himself one of the family.

The tender "Last Farewell" was sung, by which all seemed to be deeply moved. The students then dispersed, eager to taste the bountiful repast of Commencement Day, and the long-wished for joys of vacation.

The following premiums were rewarded:

Greek, First Class—1, Wm. O'Rourke. 2, P. Garraghty. Accessit, F. Cloud.

Greek, Second Class—1, J. Maroney. 2, W. Menke.

Greek, Third Class—1, Jno. O'Leary. 2, T. Mallon. Accessit, J. Rudolph.

Greek, Fourth Class—1, H. Kiffmeyer. 2, H. Neihaus. Accessit, W. Daly, No. 2.

Latin, Second Class—1, W. O'Rourke. 2, A. Ulrich.

Latin, Third Class—1, J. Maroney. 2, Jos. Rudolph. Accessit, H. Mayrose.

Latin, Fourth Class—1, T. Mallon. 2, Jno. O'Leary. Accessit, D. O'Meara.

Latin Fifth Class—1, F. Hemsteger. 2, W. Murray.

Latin, Sixth Class—1, E. Mercier. 2, W. Daly.

Rhetoric, Second Class—1, P. Garraghty. 2, A. Ulrich. Accessit, W. Rice.

English Grammar—1, F. Hemsteger. 2, A. Ulrich. Accessit, A. Mercier.

French First Class—1, L. Mercier. 2, A. Mercier. Accessit, F. Cloud.

- French, Second Class—1, W. Murray. 2, H. Kiffmeyer.
 German, First Class—1, W. Murray. 2, H. Neihaus.
 German, Second Class—Chas. Norton.
 Mathematics, Surveying—1, F. Cloud. 2, A. Ulrich. Accessit,
 J. Maroney.
 Geometry—1, Jno. O'Leary. 2, J. Ahern.
 Arithmetic—1, Chas. Morton. 2, W. Daly.
 Medieval History—1, W. O'Rourke. 2, A. Ulrich. Accessit,
 P. Garraghty.
 Ancient History—1, W. Murray. 2, H. Kiffmeyer. Accessit,
 J. Rudolph.
 Geography, First Class—1, Chas. Morton. 2, A. McDonnell.
 Geography, Second Class—1, W. Daly. 2, J. Butter.
 Reading—1, M. McDonald. 2, J. Butter. Accessit, E. Mercier.
 Catechism—1, J. Maroney and W. Rice. 2, F. Cloud. Accessit, W. Murray.
 Catechism, First Division—1, M. McDonnell. 2, A. Mercier and
 L. Mercier. Second Division—J. Butter.
 Good Conduct—A. Mercier, J. Maroney.

This was the last commencement of Mount St. Mary's College. The closure of this department was due principally to the resignation of the President, Dr. Rosecrans, after his elevation to the episcopacy.

The classical students, however, whose object was the priesthood, were still quartered with the Seminarists, and were known as the Preparatorians.

Mr. Michael O'Reilly, of Fort Wayne, received Tonsure and Minor Orders at the hands of Rt. Rev. Bishop Rosecrans, in the Cathedral, on Monday, the 16th of July; on the following Wednesday he was ordained Subdeacon in the Seminary Chapel, and Rev. James A. Canavan, of Pittsburgh, was ordained Priest.

Rev. P. J. O'Halloran, a student of Mount St. Mary's, was ordained in Alton, September 14th. He celebrated his first Mass in the same city on the following Sunday. Father O'Halloran was from the parish of Kildimo, County Limerick, Ireland, received his preparatory education at St. Thomas' and St. Mary's in the diocese of Louisville, and subsequently at St. Joseph's, Perry County, Ohio.

On Friday, the 29th of August, Rt. Rev. Bishop Rosecrans con-

ferred Tonsure and Minor Orders on Messrs. Charles Hahne, Charles F. Schelhamer, Bernard Evers and Anthony Walburg, of Cincinnati, and Subdeaconship on Anthony Viala, of Louisville.

Rev. Messrs. Viala, M. J. Ahern and Michael O'Reilly were promoted to Deaconship on Saturday, the 30th of August.

The Most Rev. Archbishop celebrated the twenty-ninth anniversary of his episcopal consecration, at Mt. St. Mary's, on Monday, October 13th. His presence brought as it ever did, joy to professors and students; and on this occasion, the earnest remarks he addressed to the Seminarists inspired all with new zeal in their preparations for the holy ministry.

The following addresses were presented by the Preparatorians and Theologians:

Most Rev. Father:

With heartfelt emotions and deep feelings of gratitude have we met to greet your coming among us. It is a blessing for which we render thanks to heaven, that after a long and perilous voyage to and from the Holy City, on a heavenly mission, you have been restored to those who anxiously looked for your safe return.

But this is not all. It is likewise a day of joy and gladness for us, because it is commemorative of that great day, which forms an epoch in your life, and on which you received from highest heaven the staff with which to guide your flock to the heavenly fold. During twenty-nine years, you, with paternal care, watched over that flock, fed them with the bread of life, quenched their thirst at the fountain of grace, and prepared them to dwell forever in the mansions of bliss. Now it remains for us, Most Rev. Father, to express our ardent wish that many more golden years may roll their rapid course, ere the Almighty Giver of Life will take you from our midst.

THEOLOGIANS' ADDRESS.

Another day of joy, Most Rev. Father, has shed its light over our Seminary. We have received, in your visit to our home, another proof of the affection with which your heart is filled toward us. As such, we feel it most gratefully, and will ever remember that, whosoever deigns to let a transient thought flit across his mind, concerning us and our cares and troubles and interests, you at least will never forget us.

Twice welcome are you then to our Seminary home. Cheerful to us is your presence as the dawn of the morning to one weary with watching through the long vigils of the night, for it recalls more vividly to our minds the fact that there is one who cares for us, to whom our interests are not foreign, and who is never weary of well-doing in our behalf. Most welcome are you, too, on this, the twenty-ninth anniversary of your elevation to the Episcopate. It is our duty and it is our joy to thank God that He has in His Providence spared you so long to rule the flock entrusted to your charge, but it is hardly our part to recount all that you have done for the welfare of the Church through those long twenty-nine years of labor and toil, but sweetened by the thought that you were doing God's work, and were doing it, too, to the best of your ability. Proof need not be given, for it is before our eyes, and we need but look around us to see it.

Were it needful to show our love and affection for you, the long line of communicants this morning, who offered the Sacred Body of Our Lord to His Father, that you may be still longer preserved to us, is proof sufficient.

We feel doubly grateful to God, because he has enabled you to make a successful journey to Rome, there to attest by your presence your affection to the Holy Father, and there also to assist in placing the crowning point of earthly glory on the memory of twenty-six illustrious Japanese martyrs, whose canonization was so solemnly proclaimed last Whit-Sunday.

While we pursue our studies under the watchful care of the beloved Superiors, whom you have placed over us, we may take courage from the example of these glorious witnesses of the faith; for in their ranks are found not priests only or mere laymen, but catechists, too, and young levites preparing for the ministry. God demanded not from them the clean oblation of the body of His Son, but satisfied with their good will, received from them the less valuable but more difficult sacrifice of their own lives. If we are enabled to live now in a seminary and prepare ourselves for whatever work God may call us to, it is you, Most Rev. Father, whom, after God, we must thank for the advantages offered us. To your care and zeal this Seminary owes its existence; and to your prudence and kindness we are indebted for all the opportunities we here enjoy. For this, Most Rev. Father, from our heart of hearts we thank you, and take this occasion of your kind visit publicly to give utterance in weak words to our gratitude.

In order to pursue with increased zeal and earnestness and cheerfulness the path we have entered upon, we humbly beg your blessing.

After the Archbishop had given his blessing, he addressed a few words of exhortation and encouragement to the crowd of attentive listeners before him, telling them how much God and the Church expected from the Seminary, as it was the store-house from which were to be drawn future laborers in the good work of upholding the faith; and reminding them that it was their duty to keep up the good name and character of the Seminary, and make it what it really should be, the best portion of the diocese. He told them (what indeed was well known before) how dear to him was the remembrance of the Seminary, and how consoling it was for him in the midst of his labors, to think that he now had the fondest wish of his heart, a good, well-established Seminary. In conclusion he begged the prayers of all present, assuring them that they had the best that he could offer to God for their success and welfare.

Among the guests on the occasion were Rt. Rev. S. H. Rosecrans, D.D., Very Rev. E. T. Collins, V.G., Very Rev. Joseph Ferneding, V.G., and Mr. Patrick Considine, the ever generous friend of the Seminary.

The Most Rev. Archbishop conferred Tonsure on December 18th, on Messrs. Patrick Ward, Peter Leysen, John McMenemy and Philip Roos, of the Society of Jesus, and Francis X. Specht, of the Diocese of Cincinnati.

On the same day Francis X. Dutton and all the above-named gentlemen, except Mr. Ward, received Minor Orders.

Messrs. F. X. Dutton and J. M. A. Murray, of Cincinnati, were ordained Subdeacons, and Rev. Mr. Andres was ordained Deacon on the following Friday.

Rev. Mr. Dutton was raised to the Diaconate on Saturday, and Rev. Mr. Andres received Priesthood.

Owing to the elevation of Dr. Rosecrans to the episcopacy, the Collegiate department for secular students was abolished.

Notwithstanding the brilliant outlook which opened for the Seminary at the beginning of 1863, it proved to be a year of most disastrous calamities and of almost irreparable consequences to the institution.

The first intimation of the approaching disasters was the announce-

ment made during the January examinations, of the alarming illness of Father Barry.

The examinations were held as usual in the hall of the Seminary. Rt. Rev. Dr. Rosecrans, the Professors and Very Rev. E. T. Collins were present. The examinations were conscientious, thorough and searching, in all the branches of Theology, Dogmatic and Moral, Canon Law, Church History, Scripture and Mathematics.

It was most gratifying to the visitors to observe the care with which the students had prepared for the ordeal, and the success with which they passed through it.

The class of Dogmatic Theology was taught by Dr. Rosecrans, and the chair of Moral Theology and Canon Law was filled by Dr. Pabisch. The class of X. D. MacLeod won great praise for their learned Professor.

All who attended the examinations, clergy and students, regretted the absence of the genial President, Father Barry. The sickness which caused his absence was but a prelude of his death. The position of professor he had so ably filled was now vacant, and many and sincere were the regrets of his pupils. The lapse of time only brought him greater suffering, which he bore with that resignation he so eloquently preached to others. His fatal malady culminated towards the beginning of April, and when nature was half unfolded, when the vegetation of the New Year was making a paradise of the "Hill," Father Barry yielded his great and pious soul into the hands of his Creator, on Monday, the 20th of April.

He had occupied the responsible position of Rector and President from the time of Dr. Rosecrans' elevation, to the episcopacy in 1862, teaching various advanced classes with the greatest success up to the sickness which ended in his death.

His funeral took place from the Seminary Chapel, and was one of the saddest ceremonies the institution had as yet witnessed.

Mount St. Mary's was long in recovering from this severe blow. The classes of the lamented Rector were given to Dr. Pabisch, and the Rectorship was vested in Dr. Corcoran, who remained in office till the close of the scholastic year.

The funds of the Seminary were now very low. In fact like everything else throughout the country, the Seminary began to feel the sad effect of the Civil War. The Archbishop, however, never at a loss when the education of the clergy was at stake, addressed an eloquent pastoral

to the people calling for aid. He lamented the difficulties which were accumulating around Mount St. Mary's; the urgent calls for priests, and the impossibility of answering them; the rise in the price of commodities, and the subsequent straits to which the Seminary was reduced. He had placed students in the famous seminaries and colleges throughout the world, either to prepare thoroughly for the ministry or to fit themselves for the special office of Professor in Mount St. Mary's of the West. There were students at the Propaganda, the American College and the Minerva, in the Seminary of St. Sulpice, Paris; of Nantes, Brittany; of Emmitsburg, Md.; of Louvain, Belgium, besides many preparatorians at St. Thomas', Bardstown.

Tonsure and Minor Orders were conferred on the 27th of May, in the Seminary Chapel, on Messrs. James F. Callaghan, J. Kallenberg, J. Steinlage, L. Schrieber, John Conway and John Kress. On Thursday, the 28th, Messrs. Callaghan, Kallenberg, Charles Hahne, Bernard Evers, Francis Specht, John Walburg, Charles Schelhamer, W. T. Bigelow, J. Steinlage, L. Schrieber, of Cincinnati, and Martin Flynn and P. J. Lacoste, of Louisville, were promoted to Subdeaconship. On Friday, Rev. Messrs. Callaghan, Kallenberg, Hahne, J. B. Murray, of Cincinnati, and Rev. Messrs. Flynn and Lacoste, of Louisville, were ordained Deacons.

Rev. Messrs. M. J. Ahern, Francis Dutton, J. Kallenberg, J. F. Callaghan and C. Hahne were ordained Priests in the Cathedral, on Saturday, the 30th of May.

Mr. Daniel O'Regan was ordained in the Church of St. John Lateran, Rome, on the 27th of May. After a learned defense of the necessary theses he obtained his degrees, and soon after set sail for home. He arrived in Cincinnati in mid-summer, and on the opening of the Fall term became President of Mount St. Mary's; Dr. Pabisch was Vice-President; the other members of the faculty were Rt. Rev. Dr. Rosecrans, who attended the Seminary from the Cathedral, and taught the class of Dogmatic Theology; X. D. MacLeod, Professor of Latin and Belles-Lettres.

The new term was opened by a Pastoral Retreat, under the direction of Rev. Father Geissen, C.S.S.R. The retreat began in the Seminary Chapel on the 24th, and ended Saturday morning, the 29th of August.

The Archbishop was now in the enjoyment of those fruits in the

cultivation of which we have seen him so zealously laboring. The Seminary was in excellent condition, and each year saw issuing from its portals a strong, learned and pious band of young priests. No one deserved the congratulations and esteem of his fellow-man for this happy state of affairs more than the venerable Archbishop. He had exhausted all the wealth of his intellect, and all the material treasure a confiding and appreciative diocese had bestowed upon him, in the erection and maintenance of a Seminary, which was the peer of the leading ecclesiastical institutions of Europe. He had manned it with professors of his own choice, trained and educated under his direction, and many at his personal expense.

It is no wonder then that the vine which was subject to such tender care, to such zealous husbandry, should bring forth fruit worthy of the husbandman.

But, alas! this beloved labor of his life, the climax of his self-sacrificing zeal, of his hopes and prayers, was almost completely obliterated by fire on the 20th of October, 1863.

Some repairs were being made on the tin work of the roof, and when the Angelus rang, the tinnors descended, leaving the fire pot on the roof to await their return. It is supposed that some sparks falling ignited the wood work of the roof. The Seminarists had just left the refectory after dinner, and were making the usual thanksgiving in the Chapel, when the sudden and shrill cry of "fire" quickly brought them to their feet. The Chapel was soon cleared, and on reaching the grounds, the students and professors saw high up, in an almost inaccessible part of the roof, a small blaze about the size of a person's hand. It was in the angle between the wing and the Chapel, and it could have easily been extinguished were it possible to reach it. To accomplish this apparently simple feat, it was necessary to run through the wing of the building, up three or four flights of stairs, on to the roof of the main building, down the parapet wall of the wing until the fatal spot was reached.

The students and professors set to work with a will; every available receptacle was pressed into active service, until the fire engines should arrive from Storrs Township, whither one of the Seminarists had gone at the top of his speed. This "engine" was a hand machine, a clumsy relic of antiquity, and was dragged up the hill with the greatest possible speed, every pedestrian met being pressed into action

by the "marshal." The two companies arrived at the fire about three o'clock, an hour and a half after its discovery.

They found the Chapel and one-half of the adjacent wing all ablaze. The corridors were black with smoke, which soon compelled the firemen who entered to beat a precipitate retreat.

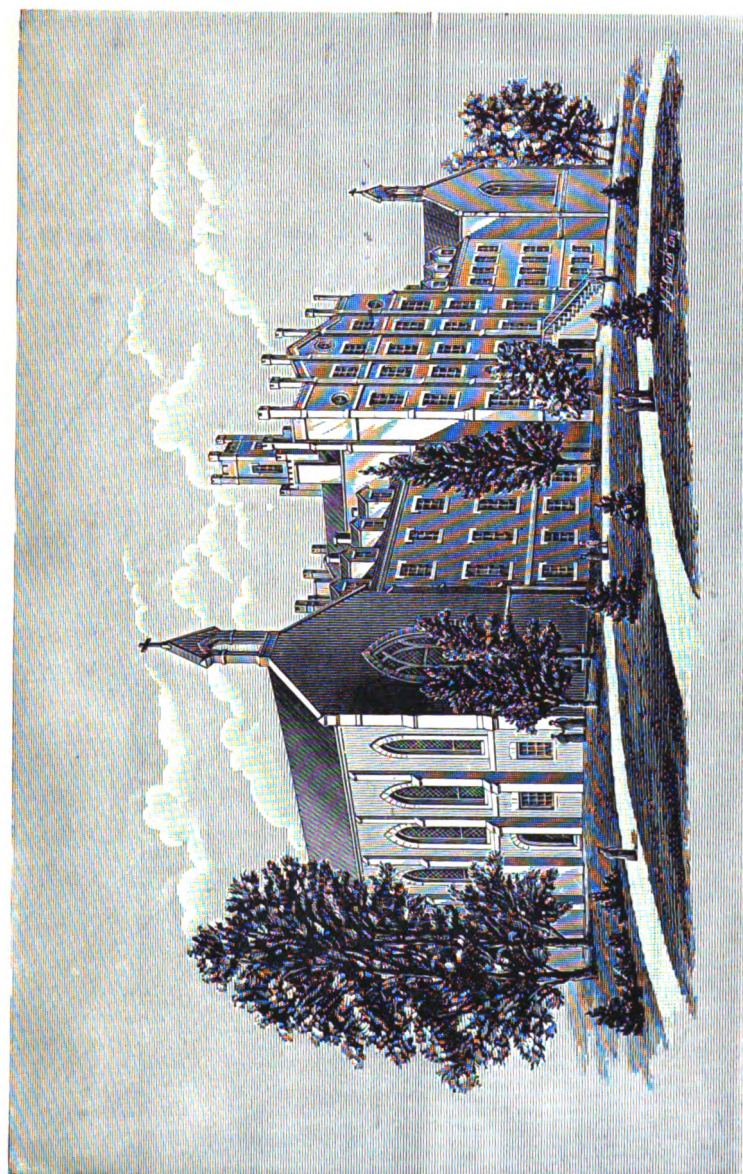
The fire was gaining with alarming rapidity. The magnificent library on the second floor was threatened to such an extent by the rising flames that it became necessary to remove it. The books were hurled through the window by the frenzied men, regardless of consequences. Many volumes of the Fathers, and many other works, which can never be replaced, were thus wantonly destroyed.

While this sad work of destruction was going on, the fire from the wing had leaped to the inflammable material of the main building. The dreaded cry now went up that the cupola was ablaze. It was impossible to save the wing by human agency and the action of the firemen was concentrated on saving the main building. They made a grand rush through the dense smoke of the corridor to reach the steps leading to the cupola, but quickly withdrew, blinded by the terrible volume of heavy smoke that filled the upper dormitory. The safety of the main building and of the entire structure depended on the decision of a moment; the firemen had tried and failed; the students and faculty stood aghast, nerving themselves to witness the complete destruction of the beloved edifice. It was at this critical moment that Barney McCabe, the 'busman, his quick eye, which so often had directed the whip with unerring accuracy over the backs of the old steeds that brought the young men from the city, taking in the situation at a glance, his true Celtic heart nerved to desperation at the imminent danger which threatened the home of the "young soggarths," snatched the hose from the firemen, dashed through the black smoke, up through the corridor and cupola until he emerged, breathless and begrimed, amid the cheers of all, upon the blazing roof. He extinguished the fire and thus saved the remaining part of the building.

It was an heroic act, due to the love which his young passengers, by their wit and kindness, had kindled in his simple heart, and we think that the old students will agree with us that the everlasting gratitude of the Seminary is due to Mr. McCabe.

The wing continued to blaze furiously, and it was not until sundown that the welcome news passed from lip to lip, "the fire is under





MT. ST. MARY'S OF THE WEST, 1863.

control and all danger passed." A feeling of infinite relief filled the hearts of the students and faculty; it was their first fire, and they were thoroughly exhausted by their unusual exercise.

News soon spread among the students that the neighbors had kindly thrown open their houses to them. It is worthy of note, and reflects great credit on the Seminary, that, in this hour of need, Protestants vied with Catholics in making the Seminarists comfortable and happy. The number of students, however, was small, owing to the precipitate flight of many when the fire broke out; of these noble youths, who remained to the last, some were entertained by the neighbors, and nine or ten volunteered to remain on the grounds as a patrol for the night. The truth is, they were not in a fit condition to partake of the neighbors' hospitality. In the early part of the excitement, they had cast off their coats, and were now arrayed like veritable "Highland Chiefs," in huge red blankets and battered hats, furnished by the goodness of Sister Aloysius and Sister Dominic, two names which shall ever be revered by the old students as synonyms for piety and motherly kindness.

Among the men who did "sentry go," on the memorable night were Rev. Michael Ahern; Rev. David O'Meara, the present pastor of St. Andrew's Church, Avondale; Rev. Thomas S. Byrne, present Rector of Mt. St. Mary's; Rev. William Daly, pastor of All Saints' Church, Fulton; Rev. Robert Doyle, late pastor of St. Edward's Church, Cincinnati; Rev. Francis Mallon, Rev. John O'Leary, Rev. William Bigelow, Mr. William Rice and Rev. Patrick Crawley, of Fort Wayne, lately deceased. This force would have been materially increased by the young men who were on retreat preparatory to the reception of orders, but as soon as the fire broke out they were ordered to the Cathedral.

The fire broke out again about midnight, but was easily extinguished.

Morning dawned, and for the first time the sad effects of the fire were realized. It was with heavy hearts the students and professors contemplated the ruin of the building in which they had spent so many happy days. The beautiful Chapel with all its precious contents was totally destroyed. Nothing remained but the blackened and battered walls. The strongest had to turn away his head to hide the tears that stole from the unwilling eyes. The beautiful painting of St. John the

Baptist, baptizing upon the banks of the Jordan, a Mecca for the art connoisseurs of the city, which formed a background for the magnificent Gothic Altar, was a complete loss. The stained-glass window, representing the daughter of Herodias presenting the head of St. John the Baptist to her mother, which had been a noteworthy feature of both the old and new Chapel, was destroyed by the action of the fire and water. In fact, nothing was saved from the Chapel, except the sacred vestments.

The wing connecting the Chapel and main building was burned to the first story. Part of the main building was damaged by water, but otherwise remained uninjured.

Such was the lamentable state of affairs the morning after the fire. Worn out by fatigue, the young men sought repose, but in vain. There was more work to be done. The ground was strewn with the debris of the fire, and the furniture of the house was scattered in every direction. All these articles were gathered together and brought back to the Study Hall. Loud murmurs of complaint were now heard for the first time, and bitterly did the young men reproach those who had abandoned the institution in the hour of need. The cry was "let those fellows who ran away do the work."

The complaint was general, and there were evident signs of a coming storm. Fortunately, the reverend friend of the students, Bishop Rosecrans, came upon the scene, and with kind words and gentle persuasion induced the boys to continue. He was loud in his praise of their fidelity, thanked them in the name of the Archbishop, who was broken-hearted by the terrible calamity. At the mention of the Archbishop's name every shade of discontent fled. They had each tasted the sweets of his generosity and their better nature again asserted itself when they recalled his goodness. Everything was placed in order, and the single-hearted, generous young men retired that night to sleep the sleep of the just, lulled by the consciousness of good deeds bravely done in behalf of their Alma Mater.

Most of these young heroes are now dead, only a few remaining to tell the tales of former days. The nobility of their character on the memorable night of the fire was but an index to the noble work they have since done on the mission. Many a costly church and stately school-house stand to-day as monuments to their piety and disinterested zeal; and it is with the greatest pleasure we have narrated their noble

deeds in the annals of the Alma Mater which they cherished with more than filial affection.

The damage done by the fire was about \$12,000, but happily there was an insurance of \$20,000.

Classes were resumed after a little inconvenience and delay, and the ordinations set for the 21st of October were conferred in the Cathedral by Bishop Rosecrans:

Messrs. J. H. Stuckenberg, Nicholas Pilger, B. P. Weismann, G. Topmoeller and Julius N. Schulte, received Tonsure and Minor Orders; Mr. Stuckenberg received Subdeaconship; Messrs. G. Steinlage, Charles Schelhamer, L. Schreiber and J. Stukenborg received Deaconship; the Most Rev. Archbishop, on the 24th of October, ordained to the Priesthood Rev. Messrs. J. B. Murray, Charles Schelhamer, Geo. Steinlage, L. Schreiber and G. Stuckenberg.

The Seminary suffered another great loss soon after the fire by the resignation of two of the ablest members of the faculty, Rt. Rev. Dr. Rosecrans and Rev. X. D. MacLeod. Bishop Rosecrans took up his permanent abode in the episcopal residence, and Father MacLeod went to his little parish in Sedamsville. Dr. Rosecrans' class, Dogmatic Theology, was taken by Dr. O'Regan.

The work of reconstructing the Seminary was now pushed forward with the greatest haste. Many improvements were made on the original plans, but the old walls of the Chapel, against the counsels of wiser heads, were used to support the new roof. Subsequent events proved that this was a very serious mistake.

The year 1864 began under the following faculty: Rev. F. J. Pabisch, Rector; Rev. Daniel O'Regan, Vice-Rector; Rev. Joseph Fitzgerald, Rev. James F. Callaghan.

During the course of the year the condition of the Seminary was very precarious. The many improvements, the impossibility of collecting money due, together with the delapidated condition of the country, placed the Archbishop and Seminary Directors at their wits' end to find the means for continuing the institution. Enormous debts, consequent on the fire, had been incurred in making new and imperative improvements. These embraced the Altar, with its appurtenances, graining, paper-hanging, repairs on the roof, bake-house, farm-house, the grounds and fences, besides the heavy current expenses. The greatest sacrifices were made by the professors to sustain the institu-

tion; Dr. Pabisch donated a great part of his salary; Rev. James F. Callaghan remitted one-half year's salary, and Dr. O'Regan remitted his salary for four months. Notwithstanding these generous sacrifices, the outlook remained dark and threatening. In this juncture the Archbishop addressed a Pastoral to the people urgently asking for their support to free the Seminary from its heavy incumbrances.

"There is one consideration," he said, "which more than any other should induce our respected clergy and beloved laity to comply with the obligations of duty and piety in this regard. It is this, that without more generous efforts than have hitherto been made, the Seminary must be closed, or none admitted into it, but such as can defray their own expenses, that is to say, very few indeed. The price of fuel, provisions and almost everything necessary for the use of the students is, in many instances, four-fold what it used to be. The increase of congregations imposes on us the obligation of providing for a corresponding increase in the number of the clergy. Four clergymen are employed as President, Vice-President and Professors in the Seminary. They cannot subsist without salaries, although they have hitherto been satisfied with about one-half or one-third of what is allowed to teachers in the common schools. Fifty or sixty students cost, every one, two hundred dollars a year. Add to these items the wages of employes, in the institution and on the farm, contrast the amount with the receipts, and the announcement that the Seminary must be closed, will excite no surprise."

The priests and people responded generously to the appeal and cleared the Seminary of all debts, except the small sum of \$3,000. The Archbishop contributed \$200 out of his small resources; Mr. and Mrs. R. R. Springer, \$600; Mr. Francis Hemsteger, \$100; Mr. John Henry, \$100; W. J. Caldwell, \$200; S. S. Boyle, \$100; Rev. P. J. Cahill, of Albany, a bequest of \$1,000; Mrs. Maria Ewing, of Lancaster, a bequest of \$500.

Bishop Rosecrans conferred Orders in the Cathedral on the 12th of March; J. H. Kemper received Tonsure and Minor Orders, and G. Topmoeller received Subdeaconship; B. Gerard Evers and Rev. Mr. Specht were ordained Priests.

Spring now opened cheerfully, and the Rev. President, assisted by the students, occupied the hours of recreation in arranging and beautifying the grounds. Walks were laid out, parterres tastefully arranged,

and many precious trees, brought from Europe at the personal expense of the President, were planted. One of these, a beautiful olive from Italy, was placed in the ground with the greatest anxiety, President and students being very solicitous lest the cold of the "Hill" should prove fatal to it. Under the care, however, of such watchful, if not experienced botanists, the young plant thrived wonderfully, and even at the present day is an object of great attraction to the neighbors. During the warm months of Spring it bears a rich and luxuriant blossom, which perfumes the entire Seminary grounds, and is perceptible throughout the neighborhood.

In the following Summer, Orders were conferred in the Seminary Chapel. The Most Rev. Archbishop officiated and conferred Tonsure and Minor Orders on Gerard Northmeyer. On the following day, August 4th, J. B. Crawley, of Fort Wayne, J. D. Kress and Gerard Northmeyer, were promoted to the Holy Order of Subdeacon; on Friday, the 5th of August, Feast of the Blessed Virgin Mary of the Snows, the Rev. Messrs. Kress, Crawley and Northmeyer, together with Anthony H. Walburg and Willam T. Bigelow received Deaconship. On Saturday, the Feast of Our Lord's Transfiguration, the four last named, and Rev. Bernard Evers were ordained Priests.

The Fall term of 1864 opened on Saturday evening, September 5th, with the usual retreat, which was followed by the ordination of John Conway to the Subdiaconate; on the same day, September 7th, M. Bernard Eppinck received Tonsure and Minor Orders.

During the storms which swept the hill in November, the roof of the Seminary suffered considerably. It was found that the work done by the tanners was of the poorest kind. The leaks were many and serious. The slating was of the worst, and the zinc and tin-work might as well have been in paper.

Notwithstanding these adverse incidents, the new wing was completed, and on the 7th of December, a general invitation was extended to the clergy of Cincinnati and vicinity to attend the dedication of the Seminary Chapel. This auspicious event took place on the 8th of December. The Most Rev. Archbishop officiated, assisted by the Rev. President, Dr. Pabisch, several of the reverend clergy of the city and of Newport, Ky., and the Seminarists, numbering about forty. Among the clergy were Rev. Fathers Schultz, Garesche, Weninger and Baselman, of the Society of Jesus. The singing by the students was

most solemn, and the glorious melody with which the well-sustained voices filled the Chapel elicited sincere admiration. The altar was pure Gothic, a masterpiece of workmanship, and was built by Mr. J. Marienfeld, of Cincinnati.

The dedication was followed by a spiritual retreat for the young men about to be ordained. It was directed by Rev. Father Burke, of the Redemptorists, and closed on the 15th of December, when William F. O'Rourke received Tonsure and Minor Orders; on the 16th, Mr. Eppinck received Subdeaconship, Mr. John Conway and B. G. Topmoller, Deaconship; on the following day the two last named gentlemen were ordained Priests.

The year 1865, opened with an attendance of fifty-six students, twenty-four of whom were Theologians and thirty-two Preparatorians.

The resources were sadly crippled, and to the bitter regret of the Archbishop and the friends of the institution it was feared that the Seminary would have to be closed.

Providence, however, had great work for the institution to accomplish, and sent the means necessary to tide it over the financial difficulties. A donation was made by Mrs. Jane O'Hara, of \$2,000, and another by Mrs. Mary Delaney, of \$2,437; besides these there were many of smaller sums.

In a subsequent Pastoral the Archbishop paid a high tribute to this generosity:

"God," he wrote, "condescends to ask our co-operation in the salvation of our brethren. He assures us that what we do for them we do for Himself. Shall we fail to appreciate the privilege, the dignity, the merit of this association with Christ? Shall we, with cold indifference, behold those souls perish everlastingly, for which His life's blood flowed? Shall we love a little money more than souls, more than God? We forget not, beloved brethren, the sacrifices which some families have made for the education of our clergy, and the aid which you have all generously extended to us. But more is required. We should have been compelled to close the Seminary during the current year, were it not for the very liberal bequests of the late lamented Mrs. Jane O'Hara, the faithful executrix of the last will of her deceased husband, William A. O'Hara, whose charity we all remember well, and for a generous gift of a convert widow."

By this generosity the Seminary was again saved, and continued

the session without intermission till June 17th, when Rev. Nicholas Pilger and Bernard Wiesmann, of Cincinnati, were ordained Priests, by Bishop Rosecrans. Father Wiesmann sang his first Holy Mass in St. Mary's Church, and Father Pilger, in St. Paul's, Cincinnati.

Soon after the dismissal of school, June 30th, the sad news appeared in the public press announcing the accidental killing of Father MacLeod. This sad event caused universal sorrow throughout Cincinnati and many dioceses of the United States, in which were many clergymen who had learned to love Father MacLeod in their days at the Seminary.

Another event of sad import to clergy and students was the death of the Vicar-General of Cincinnati, Very Rev. E. T. Collins. His death occurred on the 26th of August.

"A peculiar trait of the life and manners of this good priest was his fondness for rare, antique and useful books. To the discovery and purchase of these he had devoted time, care and money; and as a result he left the most valuable private library, not only theological, but miscellaneous, in the United States. He collected it, not for himself, but for others. He was eminently unselfish, and felt, we shall not say contempt, but pity, for all who lived only to hoard up money, not caring to add aught to the sum of human happiness."

The large and valuable collection of books, pamphlets and documents, in the amassing of which he had spent so many years of his useful life were bequeathed to the Seminary.

It would be very pleasant and useful to indulge in a retrospect of Mt. Saint Mary's at this point, but we deem the end of such a review equally attainable by referring to the ecclesiastical Synod of the Diocese of Cincinnati, held in the Cathedral on the 3rd of September.

Most of the Prelates and officers of the Synod were either students or professors of Mount St. Mary's.

As was customary the Synod was preceded by a spiritual retreat, given by the celebrated Jesuit, Father Smarius. The holy exercises were attended by the Archbishop, eighty priests and and three ecclesiastical students preparing for ordination.

The Rev. Director of the retreat was earnest, instructive and impressive in his discourses, conferences and advices.

The retreat closed on Saturday evening, and the opening session of the Synod was held in the Cathedral on the following day.

Pontifical Mass of the Holy Ghost in presence of the Most Rev.

Archbishop and the Rt. Rev. Bishops of Philadelphia and Mobile, Drs. Wood and Quinlan, was sung by Bishop Rosecrans, attended by the following clergymen: Rev. Casper H. Borgess, Assistant Priest; Rev. R. Gilmour and Rev. J. M. Jacquet, Deacons of Honor; Rev. Edward Fitzgerald, Deacon of Office; Rev. William Carey, Subdeacon; Rev. W. J. Halley, Master of Ceremonies, assisted by Rev. W. T. Bigelow.

The officers appointed for the Synod were Rt. Rev. Bishop Rosecrans, President of the Preliminary Sessions of the Clergy; Very Rev. J. Ferneding and Rev. Dr. Pabisch, President of the Seminary, Promoters; Rev. Edward Fitzgerald, Secretary; Rev. F. X. Dutton, Assistant Secretary; Rev. W. J. Halley, Master of Ceremonies.

The Synod was followed by ordinations in the Seminary Chapel. The Most Rev. Archbishop conferred Tonsure and Minor Orders on P. J. Daly; Subdeaconship on H. Jacobs; Deaconship on H. Jacobs and Geo. Glas; on the Feast of the Nativity of the Blessed Virgin, M. B. Eppinck and Henry Jacobs were ordained Priests.

The Fall term was now opened. It was a cause of great pleasure and gratification to the Archbishop, and to every one with the interests of Catholicity at heart, to see the Seminary again enjoying some of its former prosperity.

The Directors, much against their will, had been compelled to deny admission to many a youth who wished to devote himself to the sacred calling of the Priesthood; this was due to the scarcity of means consequent on the large number of students enrolled.

The opening retreat was given by Rt. Rev. Dr. Rosecrans, whose zeal induced him to take again the Professor's chair he had so eminently filled in the past.

It was the desire of the Archbishop and Directors to send four of the Seminarists to the American College, Rome, where they might fit themselves to become professors in Mount St. Mary's. There was much anxiety among the young men as to who the lucky candidates would be. The classes, however, were resumed as usual, and the question was left open to discussion.

On Monday, November 20th, Archbishop Purcell conferred Tonsure and Minor Orders on Gerhard Ahrens and Francis Mallon; William F. O'Rourke and P. J. Daly received Subdeaconship; on the following day Bishop Rosecrans conferred Deaconship on W. F.

O'Rourke and P. J. Daly, and Priesthood on Rev. Mr. G. Glas, and Rev. Mr. H. Kemper.

Early in December it was announced that the following students had been appointed to go to the American College, Rome: Messrs. Byrne, Cusack, Geyer and Ulrich. They sailed from New York on board the "Bremen," December 17th, and after a very stormy passage landed safe in Southhampton on the 29th of the following month, and thence proceeded to Rome.

The Seminary was again thronged with students in 1866. Twenty-five of these were Theologians, and thirty-three Preparatorians. This was a very admirable showing, and forms the best possible commentary on the work done by Archbishop Purcell since his arrival in 1833.

The faculty, under the Presidency of Dr. Pabisch, was composed of Rev. H. J. Richter, D.D., Rev. J. F. Callaghan, and P. A. Quinn, Procurator, and Rt. Rev. Dr. Rosecrans, D.D.

Bishop Rosecrans, always alive to the best interests of the Seminary, agreed to deliver a lecture for the purpose of providing an organ to fill the vacancy left by the fire of '63. The subject chosen was, "Our Country from a Catholic Point of View." The lecture was delivered in Mozart Hall, Cincinnati, February 18th, and, owing to the fame and personal popularity of the reverend lecturer, the hall was crowded. We may form a safe judgment of its success from the sum realized, \$1000, enough within a few dollars to defray the cost of the organ. The instrument was built by Messrs. Jonas & Sons, of Cincinnati, and is still in the Seminary Chapel, a monument to the zeal of Dr. Rosecrans, and to their faithful workmanship.

The organ, though small, is very complete, having ten speaking stops of rare power and brilliancy of tone, ranging from sixteen feet down to two feet. Every stop extends throughout the entire compass of the key board. The architectural design, to conform to the rest of the Chapel, is Gothic. In height it measures about twenty feet; in width about eleven and a half, and in depth about seven feet.

Rt. Rev. Bishop Rosecrans, on March 17th, conferred Subdeaconship on Messrs. Francis Mallon and Gerhard Ahrens; Priesthood on Rev. Messrs. P. J. Daly and W. F. O'Rourke; on the day following, the above-named Subdeacons were promoted to Deaconship.

The examination of the Theological students took place on the 22nd of June. The Archbishop, with several of the clergy attended,

and paid a well-merited compliment to the professors and students on the result of the examinations, the good order, observance of discipline, and the piety observable during the collegiate year.

The students had truly enjoyed rare opportunities under the eminent Professors, Dr. Rosecrans, Dr. Pabisch and Dr. Richter, and had fully profited by them.

A vexatious lawsuit, brought against the Seminary grounds, had been decided in favor of the defendants. It had cost the Seminary, however, considerably more than one thousand dollars. There were other circumstances which tended to retard the progress of the Seminary, but by the assistance of sterling friends, whose generosity was emulated by the diocese in general, the institution came safe out of the struggle.

The first half of the year was a very prosperous one for Mount St. Mary's. Besides the creditable showing of fifty-eight students on the register, all for Cincinnati, one of her old sons, Rev. Edward Fitzgerald, had been promoted by Rome to the Episcopal See of Little Rock. The Bulls of appointment were issued with those making Father Hennesy the incumbent of the See of Dubuque. With this happy news fresh in their memories, the students left the "Mount," to take the necessary rest preparatory to the opening of the Fall session.

They were recalled on Sunday evening, September 2d, and soon after the spiritual retreat, orders were conferred in the Seminary Chapel by the Most Rev. Archbishop; John E. McSweeney received Tonsure and Minor Orders, on Wednesday, September 19th, and with Herman Mayrose, received Subdeaconship on the day following; Deaconship was conferred on Friday; and on Saturday the above-named gentlemen, together with Rev. Mr. G. Ahrens were promoted to the Priesthood.

During the Ember Week of Advent, Rt. Rev. Bishop Rosecrans conferred Orders in the Seminary Chapel. Messrs. Herbert Thein, Bernard Engbers, Augustus Meyer, J. Maroney and F. J. Rudolph received Tonsure and Minor Orders; Messrs. Meyer, Maroney and Rudolph, Subdeaconship; on Friday these three were made Deacons, and on Saturday Rev. Messrs. Francis Mallon and Augustus Meyer were made Priests.

The year 1866 closed with the sad death of an old student and professor of the Seminary, Dr. Corcoran. He passed away after a lingering illness on the 29th of December.

“He died as he had lived, unostentatious in his piety, firm in his faith. Affable in his manners, kind and accommodating in his disposition, Dr. Corcoran had a wonderful power of making friends. Naturally quick of perception, a mind well stored with knowledge, quick to act and resolute to do, he died a martyr to his zeal.”

His funeral took place from the Cathedral of Cincinnati. The Mass of Requiem was sung by Rev. R. Gilmour, assisted by Rev. Fathers Halley, Driscoll and Callaghan. A number of priests of the diocese, with Dr. Pabisch and his Seminarists occupied places in the Sanctuary. The funeral sermon was preached by Dr. Rosecrans, the intimate friend of the deceased.

The year 1867 began under the happiest auspices. The number of students enrolled was seventy-five, among whom were many of the fairest promise for future efficiency and usefulness in the Holy Ministry. The heart of the good Archbishop swelled within him at the sight of so many young men zealously preparing for the Sanctuary. The joy which filled his heart was openly expressed on the occasion of the semi-annual examinations. The matter for this examination was very extensive. It was announced in the public press, and comprised the following: in Philosophy, Logic, Author Rothenflue; in Theology, Indulgences, Extreme Unction, Holy Orders, Matrimony, Censures and Irregularities, Gury; in Ecclesiastical History, The Persecutions of the Apostolic Age, Alzog; in Holy Scripture, Dixon's Introduction, the first nine Dissertations, and the explanation of the first forty Psalms; in Canon Law, Institutions on Titles, 1-22 of the first book of Decretals; in Liturgy, The Rubrics of the Mass, De Herdt.

After the examinations were over, the Archbishop congratulated both professors and students on the evidences of such diligence, proficiency and talent. He was especially happy to note that notwithstanding the fact of a greater number of students than in any previous year, the obedience to discipline, to the exercises of religion and of piety was never more regular. He also thanked God that the Diocese of Cincinnati was sufficiently prolific of vocations to preclude the necessity of seeking elsewhere for students and priests.

The Most Rev. Archbishop conferred Tonsure and Minor Orders in the Seminary Chapel, May 2nd, on Mr. Robert Doyle, and Subdeaconship on Mr. H. Thein; the same gentleman received Deaconship on

the 3rd; and on the 4th, together with Rev. Mr. Rudolph was raised to the dignity of the Priesthood.

The annual report of the Seminary, prepared by the Procurator, P. A. Quinn, and submitted to the public at the end of the collegiate year, showed the institution to be in a most prosperous condition. The total expenditures for the year were \$16,540 and the total receipts amounted to \$16,277.

But a greater and more beautiful index of the success attending the Seminary, was the work being done on the missions by her sons. Glancing over the ecclesiastical records of the time, we find old students of Mt. St. Mary's scattered throughout the entire central portion of the United States. Old friends whom we have followed through college, whom we have seen ascending the various grades of the ecclesiastical department until they reached the climax of all their hopes, the sacred Priesthood.

Having left their Alma Mater, their names recur in the accounts of the real work of the ministry, preaching, converting, baptizing, building and dedicating churches, erecting schools, and assisting each other in the holy work so zealously prepared for in their early life. North and South and West rang with praises of noble work done by the sons of Mount St. Mary's. Bishop Quinlan, of Mobile; Bishop Juncker, of Alton; Bishop Luers, of Fort Wayne; Bishop Fitzgerald, of Little Rock; hundreds of pastors of all nationalities, working unselfishly and unzealously for God and His Holy Church. How gratifying must not the following items have been to all the friends of the Seminary, who by their noble generosity had assisted in its maintenance?

"On Sunday, August 21st, Bishop Fitzgerald dedicated a new church, and confirmed one hundred and thirty-seven persons, thirty of whom were converts;" and again: "in St. Philomena's Church, Cincinnati, there were sixty persons confirmed last Sunday, five of whom were converts. Father Thein sang Mass, assisted by the Rev. Pastor, Augustine Toebe, and students of the Seminary."

Surely if we repeat with praise the answer of the matron of old, who pointing to her children exclaimed, "these are my jewels," we must likewise admit that Mount St. Mary's may refer to her Alumni as the treasures which form her most enviable wealth.

Again we read in the *Telegraph* of the day: "On Sunday, November 25th, a mission of one week's duration was closed in St. Patrick's

Church, Columbus. The Rt. Rev. Bishop Rosecrans, Rev. A. M. Toebe, Rev. J. Conway, of London, O.; Rev. Francis Mallon, of St. Patrick's; Rev. William Carey, of Glendale, and Rev. W. T. Bigelow, of Steubenville, were occupied the entire week in preaching and hearing confessions. Many long estranged from the Church returned, and among the seventeen hundred communions distributed at the end of the mission there were many First Communions of converts."

These are but a few of the many references made to the beautiful, divine work which was going on with such zealous energy.

In the Fall, the Seminary opened with an attendance of about eighty. The annual retreat was preached by the President, Rev. Dr. Pabisch, and was solemnly closed by an instruction from the Most Rev. Archbishop. He presented to each of the twenty-three members of the class of Theology, a beautiful Latin copy of the new Testament; and to each of the other students he presented rosaries and medals blessed by the Holy Father.

On Friday, the 20th of September, Tonsure and Minor Orders were conferred on Messrs. Chas. Doherty, Nicholas Gallagher and James O'Donnell; Mr. Robert Doyle received Subdeaconship; on Saturday, the feast of St. Matthew, Rev. Mr. Doyle was made Deacon, and Rev. Mr. J. Maroney, Priest.

By the death of Rev. David Kelly, Pastor of St. Joseph's Church, Dayton, the diocese suffered a severe loss, and Mount St. Mary's was called to mourn one of the first of her young priests.

Father Kelly yielded his soul into the hands of his Creator, November 29th, the feast of the Archangel Michael. He was born in Ireland, and made his studies in St. Kyran's College, Kilkenny, where for five years he was remarked among his fellow students for the gentleness of his disposition, the purity of his life, his piety and love of study. After his arrival in the United States, he continued his studies in the Benedictine Monastery, Pennsylvania, and in 1851 was admitted as a student of Mount St. Mary's, becoming one of the first priests ordained from the institution.

His first mission was at Beaver, better known as Quinn's Settlement, in Gallia County. In St. Joseph's Congregation, Dayton, where he officiated for several years, he was distinguished by his zeal for the sanctification of the flock committed to his care. He enlarged and beautified the church, fostered pious and religious societies, founded and

sustained schools for the proper education of youth. His pastoral solicitude extended to a small Catholic settlement at a distance of several miles from his church, and for these he also endeavored to provide all possible facilities for instruction, and the reception of the holy sacraments.

The health of Father Kelly was never very good, but he labored faithfully as far as physical strength allowed, and at the same time gave to all the example of those virtues that should adorn the priestly character.

His funeral took place on the first of October. Solemn Mass of Requiem was sung in St. Joseph's Church, Dayton, by Rt. Rev. Dr. Rosecrans; Rev. J. F. Hahne was Assistant Priest; Rev. Father Toebbe and Rev. Father Hemstegger, Deacon and Subdeacon, and Rev. W. J. Halley, Master of Ceremonies. The Most Rev. Archbishop and twenty-five of the clergy occupied places in the Sanctuary. The sermon was preached by the Archbishop, in which he alluded to the work done by the deceased, and dwelt feelingly on his eminently Christian qualities.

On Friday, the 7th of February, 1868, the Most Rev. Archbishop conferred Subdeaconship on Messrs. Bernard Engbers and Charles Doherty; on the following day Rev. Messrs. Robert Doyle and Bernard Engbers received Deaconship.

Mt. St. Mary's was now in the best financial condition. This was due in great part to the skill and industry of P. A. Quinn, the Procurator.

The facilities for the education of the students were likewise greatly improved. There were six reverend professors presiding over the classes of Theology, Philosophy, Greek, Latin, French, Canon Law, Scripture and Ecclesiastical History. Thus, while on the one hand the students enjoyed the benefits of eminent professors, on the other they were exempt from the obligation of teaching the minor classes, and were at liberty to devote all their time to study.

The faculty was composed of Rev. F. J. Pabisch, D.D., LL.D., Rev. Richard Gilmour, Rev. J. H. Bonner, Rev. Bernard Engbers and Rev. J. F. Callaghan.

Notwithstanding this favorable condition of things it was evident that the institution must languish each year unless some stable support was provided. The Archbishop desired to secure a permanent fund for

its endowment, and to this end exhorted the diocese in the circular on the Pentecost collection, to purchase a burse or scholarship, or to defray the expense of one professorial chair. These hopes, however, were never realized.

Mr. William Howe received Tonsure and Minor Orders in the Seminary Chapel, on Wednesday, June 4th; on the 5th, Mr. James O'Donnell was ordained Subdeacon, on the 7th he received Deaconship, and on Saturday, Rev. Mr. Charles Doherty was ordained Priest.

The last gentleman celebrated his first Holy Mass the following day in St. Peter's Cathedral.

The students preparing for Orders, together with the clergy of the diocese, assisted at the spiritual retreat given in the Seminary during the week of August 23rd. The exercises were conducted by the Rt. Rev. William H. Elder, D.D., Bishop of Natchez.

The retreat closed on Saturday morning and was followed by a Synod, at which sixty priests and the Most Rev. Archbishop assisted. Before separating, after the business of the Synod had been finished, the Rev. Clergy, by the voice of the Archbishop, expressed their gratitude to the Rt. Rev. Director, for the wisdom, zeal and piety which marked all his eloquent instructions.

The annual retreat of the students, upwards of one hundred in number, commenced on the 30th of August, under the direction of Rev. Dr. Kirner.

On the 16th of September, Messrs. H. J. Kiffmeyer, Nicholas Nickels and Alphonse Steiner, received Tonsure and Minor Orders in the Seminary Chapel; on the 17th, Messrs. Kiffmeyer, Nickels and Howe received Subdeaconship, and on the 18th, Deaconship. Rev. Messrs. Nickels, Howe and James O'Donoghue were ordained Priests on the 19th of September.

The number of students now in the Seminary was one hundred and thirty. The accommodations were exhausted; and it was evident from the continual increase of young men desirous of entering the ecclesiastical state, that the completion of the North Wing of the Seminary was an absolute necessity. This increase of students and the corresponding widening of the Seminary's sphere of usefulness compelled the Archbishop to present the question of building to the clergy and laity of the Archdiocese.

He did so, and the work of completing the original plan of Mount

St. Mary's was enthusiastically taken up. Mr. R. R. Springer, the constant friend of the Seminary, immediately subscribed ten thousand dollars, and his estimable wife contributed one thousand dollars in her own name.

On the 16th of December, the Most Rev. Archbishop conferred Tonsure and Minor Orders on Messrs. Thomas S. Byrne, Arnold Feldhaus, Lawrence Klawitter, A. Quattman and Henry Reiken; on the 18th, Mr. Thomas Byrne was made Subdeacon, and on the 19th, the latter was raised to the Diaconate, and Rev. Mr. Kiffmeyer was ordained Priest.

The year 1869 was one of unequal prosperity for the Seminary. The average number of students was one hundred and nineteen; of these thirty-four were Theologians, twelve Philosophers and seventy-three Preparatorians; being subjects of the dioceses of Cincinnati, Fort Wayne, Columbus, Little Rock, Alton, Covington, Nashville, and Providence, R. I.

Soon after the convening of the students for the new term, the sad news was received of the death of Rev. Daniel O'Regan, D.D., one of the old professors. He had made his studies on the Continent, passing eleven years in the seminaries of St. Sulpice, Paris, at Nantes, and the American College, Rome, where he obtained his degrees. He was destined by the Archbishop for a position in the Seminary, but an insidious disease disappointed the well-founded hopes of his Ordinary, and consigned him to an early grave. He died at Dubuque, Iowa, February 10, 1869.

On Wednesday, the 19th of May, at the hands of the Most Rev. Archbishop, Tonsure and Minor Orders were conferred on Messrs. N. Fas and P. Frawley. On Thursday, Messrs. August Quattman, Arnold Feldhaus, Henry Reiken, Nicholas Fas and Lawrence Klawitter, of Cincinnati, and P. Frawley, of Fort Wayne, received Subdeaconship. On Friday, Rt. Rev. P. J. Macheboeuf, D.D., Vicar-Apostolic of Colorado and Utah, at the invitation of the Most Rev. Archbishop, conferred Deaconship on the Subdeacons ordained the day before. On Saturday, May 22nd, Priesthood was conferred on Rev. Messrs. Thomas S. Byrne, A. Feldhaus, Henry Reiken, Nicholas Fas and Lawrence Klawitter, of Cincinnati, and Patrick Frawley, of Fort Wayne, by the Most Rev. Archbishop.

After the opening of the Fall term, Messrs. Schoenhof, Mueller and Brummer left for Rome, on the 15th of September.

On the same day, in the Seminary Chapel, the Most Rev. Archbishop gave Tonsure and Minor Orders to the following students: John Bleckmann and Anthony Messman, of Fort Wayne; Henry Lowe, Vicariate Apostolic of Colorado and Utah; P. A. Quinn, of Cincinnati, and Theodore Schulte, of Covington. On the following three days, Messrs. Alphonse Steiner, of Cincinnati, and Theodore Schulte, of Covington, were raised to Subdeaconship, Deaconship and Priesthood.

Before the departure of the Most Rev. Archbishop for Rome he visited the Seminary, and placed in position the corner-stone of the North Wing, October 13, 1869. The following addresses were delivered on the occasion:

MR. WILLIAM H. SIDLEY'S ADDRESS.

Most Rev. Father:

It is with joyful hearts that we, your children, gather around you on this anniversary of your elevation to the Episcopal dignity. We are indeed happy that this day affords us an occasion of expressing, however inadequately, the sentiments of love, veneration and esteem which we entertain for you. Prompted by such feelings and actuated by a sense of our indebtedness to you for your numberless benefits to us, we appear before you to-day with sentiments of the most ardent love and sincere gratitude. He, indeed, must have an unfeeling heart who does not look back to-day with pleasure on the mighty work and mighty events of your glorious episcopate.

Thirty-six years ago to-day you received the charge of ruling the Church of God in a vast tract of country in which the face of a priest was seldom seen and where Catholics were few, and had well nigh lost their faith. With only a dozen priests, without any means, and undaunted by the sad fate of your saintly predecessor, Bishop Fenwick, you undertook to give a form to this incongruous mass and to bring under the sweet yoke of Christ minds little accustomed to follow the precepts of the Gospel. And what has been the result of your unrelenting labors and holy zeal? "Si quaeris monumentum circumspice." That same territory is now ruled by several Bishops. On every side have sprung up churches with flourishing congregations, charitable and literary institutions, and where thirty-six years ago the very name of Catholic was associated with the most horrible ideas of all that was

execrable, it is now honored and respected. And this glorious work, this happy change, after God and His holy Mother, must be ascribed to your self-sacrificing and superhuman efforts in the cause of religion. Whether we observe you instructing the ignorant in the rudiments of faith, repressing vice with a strong, unsparing hand, defending the truths of our holy religion against its enemies, or encouraging the good to greater acts of merit, we see the same untiring zeal displayed. But what more nearly concerns us is that in the midst of all these labors the dearest object of your paternal care is, and always has been, the Seminary. You have ever been solicitous to procure and place over us learned and zealous professors that, as we advance in knowledge, we may also be grounded in virtue and piety. And one of your last acts before your departure to Rome will be to lay the corner-stone of the new addition to the Seminary, already large and commodious.

This institution, however high it may have ranked heretofore, will henceforth occupy a distinguished place among the many monuments that attest the progress of religion under your ever watchful guidance. Nor must we here omit the name of your Very Rev. Brother, Father Edward, who has also manifested such signal interest in the welfare of the Seminary, and we assure him that his labors in this respect are neither unknown nor unappreciated. St. Edward, whose feast the Church celebrates to-day, unites with us in praying God that He may grant him many more years of so useful a life. But if the anniversary of your consecration, Most Rev. Father, brings to mind these and many other pleasing thoughts and recollections, and the many important events of your long and prosperous career as Bishop, how much more should it on this occasion, the eve of your departure to Rome to assist at the coming Ecumenical Council. Were it not that you go, like a true apostle, obedient to the voice of our divine Savior, calling you by His Vicar on earth to take this long and perilous journey in which you seek only the glory of God and good of religion, we should be tempted to murmur and grow sad at the thought of so long a separation. But you do not leave us orphans, for that prudent foresight which ever directs your actions has led you to leave in your place your learned and pious brother, Father Edward, whose heart ever beats in unison with your own. Confident that although absent from you in body we shall ever have a place in your paternal heart, and that at the shrines of the holy Apostles you will pray that we

may also receive a spark of that holy zeal which animated them, we shall not forget in our prayers and communions to beseech God to grant you a prosperous voyage and safe return to those who love you and ardently desire to enjoy your presence again.

Wishing you, Most Rev. Father, many happy returns of this anniversary, and praying that when it shall please Almighty God to call you to the reward of your labors you may occupy a very high place among His faithful servants, we are

Your loving children,

STUDENTS OF MOUNT ST. MARY'S.

CLEMENT VARELMANN'S ADDRESS.

Most Rev. Father:

Reluctantly, and with secret joy, I, as representative of my fellow students, undertake to be spokesman of the Preparatory department of the Seminary. The present festivity of laying the corner-stone of this new building and the thirty-sixth anniversary of your consecration give us a favorable opportunity of expressing the grateful feelings which we have always entertained for you, our dearest and Most Rev. Father. Through your endeavors and unceasing solicitude we are enabled in this house of piety and learning to learn all that is required to make us fit and useful priests. Under your guidance we have obtained good professors and wise regulations. The erection of this new building is also another proof of your paternal care and protection. As religious and mental cultivation by far exceed the training of the body, so also we owe you more thanks than we do our parents, for they furnish us with the necessaries of the body, but your care has provided for the wants of the soul. We will, therefore, continually implore God to place you under His protection, to bless your journey to Rome and to lead you back to your flock, which, trusting in the mercy of God, you may find as faithful and obedient as at your departure.

Your children,

THE PREPARATORIANS.

RT. REV. SYLVESTER H. ROSECRANS, D.D.,

First Bishop of Columbus.

SYLVESTER HORTON ROSECRANS was born in Homer, a small village of Licking County, Ohio, February 5, 1827. His parents, Crandall and Johanna Rosecrans, of Wilkesbarre, Pa., were both Protestants of the Methodist persuasion, and the region of his birth was noted for its anti-Catholic sentiments. He pointed with pride to Stephen Hopkins, one of the signers of the Declaration of Independence, as a maternal ancestor, and the blood of true patriotism flowed as warmly in his descendants' veins as it did in those of him, who said—while signing the Declaration his hand was observed to tremble, and his signature was feeble and uncertain—"My hand may tremble, but my heart does not." Young Sylvester manifested evidences of a powerful mind, and the advantages of a collegiate education were placed at his disposal. He eagerly accepted them and entered Kenyon College, an Episcopalian institution, which has given several eminent converts to the Catholic Church. Whilst a student at this seat of learning, his brother, General W. S. Rosecrans, graduated at West Point, and soon after was appointed a professor in that academy. The General's keen, analytic mind soon led him to inquire into the truths of religion, and after a thorough investigation of Catholic tenets, he became convinced that the Catholic was the only true Church, and he hesitated not to act upon his convictions, and was baptized. He wrote a letter to Sylvester announcing his conversion and giving his reasons for the grave step. Sylvester, too, examined, prayed and was convinced. He became a Catholic neophyte and was baptized in 1845. From the life-giving waters of baptism he drew into his pure soul that robust faith which always distinguished him.

He was intensely Catholic in all his feelings as well as his thoughts; a Papist to the core of his heart, as his former co-religionists would say. That burning attachment to the faith was insensibly

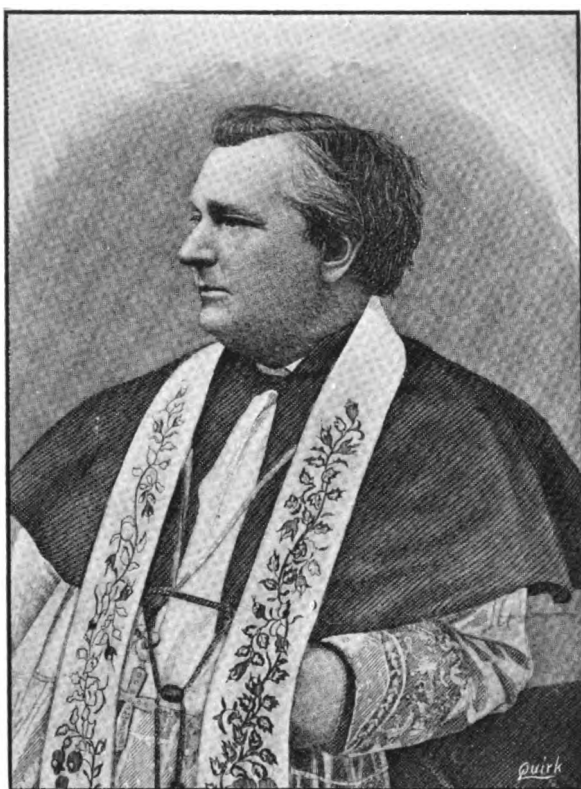


REV. S. H. ROSE

SYLVESTER H. ROSECRANS, LL.D.

Dean of the Bishop of Columbus.

SYLVESTER H. ROSECRANS was born in Honey Creek, Adams County, Ohio, February 5, 1837. His father, George C. and Jerome Rosecrans, of Walkersburg, Pa., were converts from the Methodist persuasion, and the religious training of the parents and early surroundings of the child were in accord with the principles of the Declaration of Sentiments, one of the signs of the Declaration of Independence being that a son, and the most of time, a daughter were born nearly in his declensions, thus as he did in those of time, was said—while signing the Declaration his hand was observed to tremble, and his signature was feeble and uncertain. "My hand may tremble, but my mind does not." Young Sylvester manifested evidences of a powerful mind, and the advantages of a college education were placed at his disposal. He early accepted of the Catholic faith, and entered Kenyon College, an Episcopalian institution, which has given several prominent converts to the Catholic Church. While a student at Kenyon, during the summer, his brother, George W. S. Rosecrans, graduated from the University of Notre Dame, and soon after was appointed a professor in that institution. The good and skilful analytic mind soon led him to inquire into the various religions of the world, and after a thorough investigation of Catholicism, he became convinced that the Catholic was the only true religion, and he was not only firm upon his convictions, and was able to write a letter to Sylvester, commending his conviction, and suggesting the next step. Sylvester took exchange with his brother, and became a Catholic neophyte, and was baptized in St. Ignace. From the life-giving waters of baptism he drew forth the most faithful which always accompanied him. He was intensely Catholic in all his feelings, as well as in his actions. The Pope became the core of his heart, as his former co-religionists, the Episcopalians, had been. His knowledge of the faith was insensibly



RT. REV. S. H. ROSECRANS, D.D.

breathed forth in every word that he spoke and illumined every line of his writings. Father Lamy, afterwards Archbishop of Santa Fe, then attended the missions of Knox County, and he relates how frequently the young convert walked, fasting, eight miles into Mt. Vernon to approach Holy Communion. His parents manifested considerable opposition to his new faith, and at the advice of the General he left Kenyon and entered St. John's College, Fordham, New York, where he graduated with high honors in 1846. Burning with zeal for his new faith, he wished to be the means of conveying the light that he had received to others who were still in darkness. He accordingly entered the Diocesan Seminary of Cincinnati then located under the Bishop's eyes in his own residence. Bishop Purcell, seeing in the youthful convert every sign of a true vocation to the priesthood, piety, talents, prudence and generosity, sent him to the Propaganda as a Levite of the Diocese of Cincinnati. In this famous institution, among the hundreds of students that thronged its lecture halls, he had no superior in intellectual ability. The honors of this great school of theology were showered upon him, and never were they carried with more meekness and humility. At the end of five years he was adjudged worthy of the Doctor's cap in Theology, and was ordained in Rome July 16, 1852.

He often remarked that a negro, destined for the African missions, stood and knelt beside him on the day of ordination. His young life was full of promise. Twenty-six years of priestly and episcopal life testified that the fruit of the promise surpassed expectation.

After a tour of Italy, France, England and Ireland, he returned to do the work of a faithful priest. For some months after his arrival he was pastor of St. Thomas' Church, then just purchased from the Campbellites. He was afterwards for many years one of the pastors of the Cathedral. His new duties were many and arduous, but his ardent spirit never flagged. Fearful lest he might waste the talents given him by God, he devoted his leisure to the instruction of the students of the Diocesan Seminary in Dogmatic Theology. In theological erudition, for which his mind was peculiarly fitted, he had in this country few equals and no superiors. No heresy in philosophy or theology could escape the searching, analytical power of his naturally strong and admirably trained mind. His healthy, matured intellect discerned instantly the faintest shadow of error that crossed the domain of Catholic dogma. He was a schoolman whom Albertus Magnus or

St. Thomas Aquinas would have loved. And his soul loved the faith in all the fullness and accuracy with which his calm, probing intellect grasped its far reaching truths. While residing at the Archiepiscopal mansion he journeyed every morning to the Seminary to discharge his professorial duties. He was often the only passenger in the "old 'bus" that then accommodated the traveling public on the western hills, and on wintry mornings, when the 'bus itself failed to arrive, he walked the entire distance. In 1856 Archbishop Purcell opened a College for the education of the Catholic youth in connection with the Seminary. Doctor Rosecrans was appointed President of the new institution, and by his earnest endeavors succeeded in placing it on an equal footing with the best colleges of the West. It was chartered to confer degrees the first year of its foundation. Hundreds in the ministry, and many in the secular walks of life, who had the honor and good fortune to be one of his pupils, know the bright, treasured history of those days.

During these years his active mind was also engaged in editing, in conjunction with the Very Rev. Edward Purcell, the *Catholic Telegraph*. His journalistic work could never be mistaken. It bore always the stamp of a mind original in thought and of crystal clearness. He always wrote with enviable freshness and vigor. The faith never had in this country a more able editorial defender. In 1861 Archbishop Purcell petitioned the Holy See for a Coadjutor. His diocese had been twice divided since the assumption of its charge, and still the burden was too great for one bishop. The name of Doctor Rosecrans was first on the list of nominations sent to the Holy See, and on December 23rd, 1861, he was chosen for the new and arduous dignity, and appointed Bishop of Pompeiopolis, *in partibus*, and Coadjutor Bishop of Cincinnati. He was consecrated on the feast of the Annunciation, March 25, 1862, in St. Peter's Cathedral, by Archbishop Purcell. The Rt. Rev. Bishops Spalding, of Louisville, and Luers, of Fort Wayne, were Assistant Consecrators. Very Rev. Edward Purcell, his former journalistic co-laborer, delivered an eloquent sermon on the occasion. Present in the sanctuary were Bishop Carrell, of Covington and St. Palais, of Vincennes. Reverends A. M. Toebe, R. Gilmore, J. Dwenger, C. H. Borgess and many of his old pupils were present at the solemn ceremony and assisted as officers of the Mass!

For six years he aided the venerable Archbishop in the episcopal work of the diocese. In consequence of his consecration the College

was forced to suspend operations in the following June. He continued, however, to reside at the Seminary and to teach Dogma until the fire, October 20, 1863, when he removed to the Archiepiscopal residence, but continued until 1864, his professorial duties, when he was relieved by Father Corcoran.

He preached the retreat of September, 1865, and his zeal and love induced him to reside during the scholastic year in the Seminary. On the night of December 23, 1865, while returning to the Seminary from the Cathedral, where he had been hearing confessions until a late hour, he was set upon by two ruffians who demanded his money. The Bishop refused to comply with their demand and succeeded in escaping from them, but not before he had received a severe wound in the leg from a pistol ball. Upon reaching the Seminary, he hastened to his apartments, and not wishing to disturb any one, endeavored to extract the ball with his pocket-knife. He was discovered in the operation by one of the household, and a surgeon called. The ball lodged so near the femoral artery that it could not be removed without great danger, and it was ever afterwards a source of pain and discomfort to him. He continued to render efficient service in the administration and visitation of the diocese.

In 1867, St. Patrick's Church, Columbus, was left vacant by the transfer of its pastor, Father Fitzgerald, to the See of Little Rock, Arkansas, and Bishop Rosecrans removed to Columbus, where as a simple and an humble priest he assumed charge of that parish. From early morn till late at night he attended to the work incidental to a parish priest. He had gone to Columbus a stranger, but he soon succeeded in winning the affections of all, both Protestants and Catholics.

The Council of Baltimore had advised the division of the Diocese of Cincinnati, and the erection of a See at Columbus, and all rejoiced when Bishop Rosecrans was appointed March 3, 1868, its first Ordinary. In this new position the blessing of God prospered every one of his undertakings. Churches and schools were rapidly built to meet the growing wants of the new diocese. To the zealous clergy whom he found in the diocese when it was entrusted to his hands, he added as many others, and by his noble example trained them in his own spirit of heroic earnestness.

He was a noble type of a true American Bishop. Striving always for the mastery of self, he was generous and lenient to the faults and

mistakes of others. He believed it was better to wear out than to rust out. He was always remarked for his punctuality and exactness in the work of the ministry, and these traits were even more conspicuous in his new charge. The building of a Cathedral worthy of the divine worship of the Church was the main desire of his heart. He immediately began the erection of St. Joseph's Cathedral, and the cornerstone of the stately edifice was laid on November 11, 1868. "He was so intently bent upon the work to which he had been assigned that he felt it would be wronging his people if, for any reason whatsoever, he went away or separated himself from them; and even in the time of the Vatican Council, when it was considered the highest privilege and honor for a Bishop to be invited to that august assembly by the Head of the Church, to take part in the most important transactions which transpired there, so great was his attachment to home, so wrapped was he in the labor of his diocese, so interested in the work of building his Cathedral, that he suppliantly asked the Holy See to permit him to remain at home, considering himself too humble and too unimportant to be found necessary to go to Rome." It was the monument reared by his own hands to perpetuate his memory. St. Mary's of the Springs, an academy for young ladies, conducted by the Dominican Sisters; St. Joseph's Academy, the Convent of the Sacred Heart, and St. Vincent's Orphan Asylum owe to him their foundation. Recognizing the wonderful aid of the Catholic press, when rightly conducted, he established in 1875 the *Catholic Columbian* as his official organ, and his pen contributed its best articles and editorials.

With all his labors as Bishop and Pastor, he still found time to devote to the theological instruction of his Seminarists. No trouble, no inconvenience, no suffering, no illness that could be overcome, was ever allowed to interfere with this labor of love, and nothing pained his heart more than the closing of St. Aloysius' Seminary, in 1876. To a man of the Bishop's busy habits, days did not lag and the years rolled swiftly by until 1878 was reached, and the great house of God, which it was his ambition to erect, was completed. Sunday, October 20th, was appointed for its consecration, the crowning point of his laborious career. The day had been looked forward to with the highest anticipations, and no one was disappointed. Two of his old pupils of Mount St. Mary's, now wearing the purple, were present at his request and performed the important ceremonies. Rt. Rev. Joseph Dwenger, D.D.,

late Bishop of Fort Wayne, consecrated the new temple and Rt. Rev. Jno. L. Spalding, D.D., Bishop of Peoria, preached the consecration sermon. "We come," Bishop Spalding said, "as sons who return to their father's house, bearing dutiful tributes of reverence and love, and the sweet fragrance of by-gone days,

' When all our paths were fresh with dew,
And all the bugle breezes blew
Reveille to the breaking morn.'

Bishops Toebbe, Gilmore, McCloskey, Chatard, and his beloved father in Christ, Archbishop Purcell, were also present in the sanctuary. His joy was not, however, unalloyed. On the 18th, Father J. B. Hemsteger, Vicar-General of the diocese, his life-long friend and faithful priest, was called to his eternal reward. Shortly before Father Christie, an earnest, zealous priest had died, and when, after administering to Father Hemsteger, the last episcopal blessing, he was informed of his death, the Bishop is said to have remarked, "Such visitations come in triplets. Who will be the next?" little thinking that it would be himself. For many weeks he had felt the symptoms and received warnings of the disease that ended in death. But he would take no rest, seek no repose. As the day of consecration drew near, the symptoms became more alarming, but he did not heed them. Torn with pain, racked with disease, the good Bishop bore the exhaustive labors of the consecration Sunday. He gave no sign of suffering as long as duty required his presence. After Mass the Bishop announced the time of Vespers and the funeral of Father Hemsteger on the morrow. About Vesper time he was seized with a violent hemorrhage, followed in rapid succession by others more violent, until about half-past ten or a little later on the following night, when he breathed forth his pure soul to its Creator. The last note of the *Te Deum*, ringing through the lofty arches of the newly sanctified temple of God, had hardly died away, when he who had labored for ten years to make this offering, closed his eyes in death,

" Extinguished, not decayed
As stars that shoot along the sky
Shine brightest as they fall from high."

The sorrowful news was communicated to his already sorrow-

stricken people, and faithful hearts breathed forth their prayers and his orphaned priests offered the Divine Sacrifice for the repose of the soul of their beloved shepherd. His own was the first catafalque placed before the high altar of the magnificent pile he had erected to God's honor and glory. The funeral occurred on October 25th. Immediately after the chanting of Matins and Lauds, a solemn Pontifical Mass of Requiem was celebrated, the Rt. Rev. A. M. Toebe, of Covington, being Celebrant; Rev. F. J. Pabisch, D.D., President of Mount St. Mary's Seminary, Assistant Priest; officiating Deacon, Rev. F. X. Specht; officiating Subdeacon, Rev. D. B. Cull; first Deacon of Honor, Rev. J. B. Murray; second Deacon of Honor, Rev. M. M. Meara; Master of Ceremonies, Rev. N. A. Gallagher; Assistant Master of Ceremonies, Rev. L. W. Mulhane. Present in the sanctuary were Archbishop Purcell, Bishops Borgess, Dwenger, Gilmore, Kain, Chatard, Foley and Fitzgerald. The funeral sermon was preached by Bishop Foley, of Chicago. His remains were interred within the sanctuary and beneath the throne of the new edifice, the completion of which had given such joy to his heart. The noble structure is but a fitting monument to the noble man.



REV. WILLIAM J. BARRY.

REV. WILLIAM J. BARRY,

Third Rector of Mount St. Mary's Seminary.

IT is with the greatest diffidence we attempt this sketch of Father Barry. His life was so short and yet so brilliant, containing so few years and yet such wonderful promise of future greatness. Like the momentary burst of sunlight from a cloud-laden sky, his virtues and brilliant talents flashed upon his friends and companions—and all was over. Naught remained but astonishment at the beauty and the brightness which the world lost by his untimely death. He was gone—but in the brief space allotted to him by Providence, he had made a glorious name, a name never to be forgotten by those who knew him and his wonderful abilities.

William James Barry was born of Irish parents in the city of Cincinnati, October 13, 1834. His early life was spent under the tender care of his pious parents, who instilled into his young soul those beautiful lessons of Catholic piety which bloomed with such saintly splendor in after years.

The first incident of his early boyhood, and one to which his heart ever returned with joy and happy regret, was his first Holy Communion. The scene of this happy event was St. Peter's Cathedral, and the date, April 13, 1845, was almost coincident with the one which eighteen years later witnessed his demise.

After his departure from the parochial school he entered the College of St. Xavier, Cincinnati, and from this nursery of learning went to Mount St. Mary's, Emmitsburg.

When he entered this world-renowned institution it was under the supervision of the present Archbishop of Cincinnati, Most Rev. Wm. H. Elder, D.D. Here in the favored Alma Mater of so many members of our hierarchy the subject of this sketch began to hoard the vast treasure of erudition which he afterwards dispensed so lavishly to the sons of Mount St. Mary's of the West.

During his stay at the "Old Mountain," he was remarked for the

scope and depth of his talents, his gentle ways, unswerving observance of discipline and the practice of all the virtues that should adorn the aspirant for the priesthood.

He finished his classical course with distinguished honors, and returned to Cincinnati ready to carry out his long cherished hope of entering Mount St. Mary's of the West.

On the 10th of August, 1854, he received Tonsure and Minor Orders at the hands of Archbishop Purcell, in the Chapel of the Sisters of Notre Dame, Cincinnati. The following September he entered the Diocesan Seminary.

Remarkable always for gentleness, learning and piety, he shone with added splendor in his life as a Seminarist. Fellow students and pupils still refer to him as the "learned and saintly Barry." In fact, if we are to judge by the impression still remaining on the hearts of those who knew him long and well, it seemed impossible to know him and not to love him.

His worth, long before he entered the Seminary, had attracted the attention of Archbishop Purcell; succeeding years only confirmed the good opinion which had been formed, so that in a circular issued shortly before his ordination to the Subdiaconate, the following words, remarkable indeed from such a discerning man as the Archbishop of Cincinnati, were pronounced with the greatest confidence: "On next Monday morning, God willing, a young man will take upon him in the Cathedral, the sweet yoke of Jesus Christ, and faithfully, we have the holy confidence to predict, keep the vow which in presence of parents and friends he will pledge to heaven."

William Barry was, as announced, ordained Subdeacon on Monday, the Feast of the holy Apostle, St. Matthias, February 24, 1856.

On the 24th of October, of the same year, he was made Deacon, and finally on the 6th of June, 1857, was ordained Priest in the Cathedral of Cincinnati, by his friend and spiritual father, Archbishop Purcell. On the following day, Sunday, he celebrated his first Holy Mass in the Seminary Chapel, in presence of his parents, and his old friends, the faculty and students.

Father Barry after his ordination departed for Rome, the "City of the Soul," to complete his education, and to fit himself for the duty of Professor in Mount St. Mary's.

While absent, his gifted pen, the use of which he knew so well,

was never idle. He became the regular correspondent of the *Catholic Telegraph*, then under the editorship of Rev. Edward Purcell and Dr. Rosecrans, being at the time the leading Catholic weekly of the United States.

His active mind found congenial food in the Eternal City, and, like the philosopher's stone, turned every subject into gold, which, if we are allowed to continue the figure, he shipped in weekly consignments to the reverend editors.

His articles were interesting, never tedious, and always to the point; he always had "something to say, and knew how to say it." The cessation of their appearance was regretted by the readers of the *Telegraph*, and the cause of their cessation was sincerely deplored by his friends; Father Barry was too weak to continue his studies in Rome.

He returned in 1858, and became one of the faculty of Mount St. Mary's. It was in this position that he displayed those wonderful gifts with which a bountiful Providence had so munificently endowed him. He took charge of the classes of Philosophy and Ecclesiastical History, and remained in this honorable position until the removal of the Rector, Dr. Quinlan, to the See of Mobile, left the place of Superior vacant.

Father Barry though only twenty-five years old, was immediately installed as Rector, Dr. Rosecrans being at the time President of the Collegiate department.

Soon after his elevation to the Rectorship, Father Barry resigned the class of History, and in its place took charge of the most important branch of Ecclesiastical Science, Moral Theology. It is not necessary to descant here on the requirements necessary to a moralist, let it suffice, that he should be a man of the greatest practical judgment, of the widest range of general knowledge, and of the most polished philosophical acumen. All these Father Barry possessed in an eminent degree, and conducted his classes to the complete satisfaction of such exquisite critics as Archbishop Purcell and Dr. Rosecrans.

About this time his talents gave indication of the greatest strength; all looked to him as one of the rising intellectual giants of the Church in America, another Archbishop Spalding. He was but a very young man, not yet near his prime; his ability had placed him in a position of the highest trust and responsibility; he had already published a book, which had won golden opinions from critics throughout the United

States. But the frame which supported the delicate and exquisitely poised intellect was weak, and his most sanguine friends reluctantly acknowledged that the life of Father Barry was to be but a very brief one.

The first intimation of his approaching end was on the Feast of the Immaculate Conception, 1862. He was saying his morning Mass as usual in the Seminary Chapel, and had just consumed the Precious Blood, when he hurried to the Sacristy. A most frightful hemorrhage of the lungs resulted. Weak and exhausted he was led by the Sacristan, David O'Meara, to his apartments, where he lingered with occasional periods of convalescence till his death.

The sad news of Father Barry's sickness was publicly announced in the semi-annual examinations of February, 1863. For the first time since his appointment as professor, the students missed his assuring face and encouraging smile at the oral combat with the Archbishop and visiting clergy. The fact depressed and discouraged them, and the result was they offered a good but spiritless opposition to the keen cross-firing of their opponents. "Poor fellows," an old student says, "their hearts weren't in the work; they missed their friend, and their hearts were with him on his bed of suffering."

The ravages of consumption were steadily at work tearing down his enfeebled body. Despite his weakness, however, and the counsels of friends, the energy of his character and his love for the young men confided to his care, compelled him to attend as far as he could to the minutiae of his office. Nay, he even went beyond the requirements of duty; and when his sickness became too severe to permit him to leave his room, he spent long hours in assisting young men in their studies privately. These students, too weak or too backward to manifest their difficulties in class, readily and like children revealed them to the friendly Father Barry in private.

As Spring wore on his condition grew worse, and his friends looked forward sadly to the day of separation. The noble spirit bent at last, his beloved books were abandoned and he was confined to his bed. An affectionate rivalry sprang up among the students, to watch and minister to the beloved sufferer; and happy did the young man consider himself who was allowed to pass the hours of the long night beside his couch. March passed, and April with its showers brought forth the buds and blossoms of the Spring. But Father Barry was

to look upon them no more. He had closed his eyes forever to the beauties of nature, and now kept them constantly concentrated on that land whose beauty it has not been given the heart of man to conceive.

The 20th of April dawned bright and beautiful on the "Mount," but it brought neither joy nor hope to the students. The dimness of their eyes showed how deep was the suffering of their hearts. Father Barry was dying. Slowly and silently they filled the corridors leading to the sick-room; quietly and fervently they murmured the prayers for the departing, and as the last words of the Litany echoed along the halls, the immortal soul of Father Barry, released from its fragile tenement of clay, took its flight to the land "where death shall be no more, nor mourning, nor crying, nor sorrow."

His death was the counterpart of his life, calm, peaceful, holy and resigned to the will of his heavenly Father. He passed away in the season of flowers. His life, which they so perfectly symbolized, had ever sent up to God and the Blessed Virgin, the sweet, innocent perfume of his prayers. How fitting then, that this most beautiful season should witness his demise! How fitting that he, in the spring of his life, so rich with the buds of grandest promise, should bid farewell to earth in the Spring of the year! "He is released from his first probationary purgatory," said a writer in the *Catholic Telegraph*, "to have, let us hope, but a very brief stay, if any, in the second—an inference which no reflective eye could overlook, that witnessed the attenuated frame, the placid brow, and the almost transparent flesh, like a veneering of clarified wax, which enfolded the organic frame on the catafalque. It was a suit of clothes not half worn, and not yet stained by the purified and chaste spirit-being whom it briefly invested."

Father Barry died at the early age of twenty-eight years and six months, the most intellectual and promising ecclesiastic of the West.

All the funeral ceremonies were performed on the "Hill" he so dearly loved. At an early hour the Seminary Chapel was completely filled. The office for the dead was commenced about half-past eight, and was chanted with deep and tender feeling by a large number of priests and all the Seminarists.

The Pontifical Mass of Requiem was sung by Rt. Rev. Bishop Rosecrans. Rev. Dr. Pabisch, of the Seminary, was Assistant Priest; Rev. Richard Gilmour, of St. Patrick's Church, Cincinnati, served as Deacon; Rev. W. M. Carey, of Glendale, as Subdeacon.

Among the clergy were Very Rev. Edward Purcell, V.G. ; Rev. Q. Schultz, S.J. ; Rev. C. Driscoll, S.J. ; Rev. E. P. Corcoran, of the Seminary ; Rev. Otto Jair, O.S.F. ; Rev. W. J. Halley ; Rev. F. Cubero, of St. Patrick's Church ; Rev. D. B. Walker, Fulton ; Rev. T. Walsh, Holy Angels' ; Rev. E. Stehle ; Rev. J. J. Menge, Walnut Hills ; Rev. B. Gells ; Rev. Herman Ferneding ; Rev. P. Guilfoyle, Newport, Ky. ; Rev. J. C. Albrinck, Reading ; Rev. D. J. Kelly, Dayton ; Rev. J. B. O'Donoghue, Milford and Morrow ; Rev. E. Fitzgerald, Columbus ; Rev. J. Whittler, Cumminsville ; Very Rev. Eusebius, O.S.F. ; Rev. A. O. Walker, Hamilton ; Rev. J. Coveny, Bellefontaine ; Rev. B. Hengehold ; Rev. H. Boeker, and Rev. H. Johanning, of Cincinnati.

The body lay in front of the altar, outside the rails ; the father, mother, brothers and sisters in deep mourning on one side, and a group of young ladies from Cedar Grove, numbering about fifty, arrayed in blue dresses and white flowing veils, on the other.

The sermon, preached by the beloved friend and associate of Father Barry, Rev. X. D. MacLeod, was short but most affecting. The words sprung without effort from the heart, which, with magnetic power infused its sorrow into the hearts of his audience. The tears of manly grief streamed down his cheeks, and when he pronounced the concluding words of the apostrophe to the body of his friend, "his lame foot-steps will never again be heard in the halls of Mount St. Mary's," he broke down, and descended from the altar, amid the audible sobbing of the assembled mourners.

When the Mass and sermon were over the Seminarists, priests, young ladies, and many of the congregation formed in procession, and, marching around the bier, saluted the hand or brow of the body with a kiss, their last token of affection for him whom all had loved.

The sad funeral procession then formed beneath the trees of the Seminary grounds. Sadly and quietly each took an appointed place. At the head of the procession stood a young friend of the deceased, arrayed in cassock and surplice, bearing the emblem of our salvation, the Cross ; on either side of him with extinguished tapers, were two young assistants similarly clad. After these came the young ladies of the Convent, covered with flowing veils of purest white ; then followed the coffin, borne on the shoulders of Seminarists ; immediately in its rear followed the robed clergy of the diocese, and Bishop Rosecrans,

the friend and colleague of Father Barry during his life. Silently the mournful cortege advanced along those walks so often trod by the beloved deceased, in order to make place for the broken-hearted relatives. All was now ready, and at a word from the Master of Ceremonies, the clergy and Seminarists, amid the tears and audible sobbing of the vast crowd, filled the air with the most plaintive and touching melody of the Church, the "Miserere," and the procession slowly proceeded out through the woods to "God's Acre," bearing from his beloved home, the body of its young Rector. Such was the last sad scene in the career of Father Barry.

His greatest eulogy is that he was a true man and a true priest. In these few words is comprised all that is necessary to constitute conformity with God, all that is necessary to make a saint. Father Barry was a true man. Never harsh, never unjustly kind, always leaning to the side of mercy. With a saintly eye whose calm light seemed to pierce the secrets of hearts, with a quiet dignity which spoke the lessons of correction more forcibly than any tongue, with a magic influence over hearts, the offspring of his angelic disposition, we may with truth say of him, he came to the world, he saw, he conquered.

As a priest he was conscientious and devout. His early life had been a gradual ascent to the altar of God. "The smiles, the tears of boyhood years" had but one point towards which they ceaselessly tended, the sanctuary; and the happiest day of his life was the day which witnessed the consummation of all his desires, the day of his ordination.

Always faithful to his vocation, faithful in small things as in great, Father Barry was ever the true, exemplary priest of God.

A solemn Mass of Requiem was celebrated on the 20th of May, by Father MacLeod in the beautiful Chapel of the Sisters of Charity, Cedar Grove. "It was truly an imposing scene," wrote one of the pupils of the Grove. "The altar shrouded in the habiliments of mourning, and the dark robes of the officiating clergy sadly contrasted with the white veils of the seventy pupils, more than half of whom together with the members of the community and his afflicted and bereaved family, approached the holy table in behalf of him who had been a sincere and devoted father, friend and son. Oh! how beautiful is that love which survives the tomb, and how strikingly was it evinced by those present on this occasion. The Catholic faith is truly consoling.

How blest are members of such a divine institution! Mass was celebrated at six o'clock. The morning was beautiful. The sun arose in all his golden splendor, shedding his effulgent rays on the surrounding country, dispelling from off the blades of grass the heavy dews which had fallen during the night, and which had rendered them, awhile before, like so many sparkling gems, buried amid the verdant covering which carpeted the earth. So may we hope that the Sun of Justice arose on that bright auspicious morn, and bade the soul of our lamented Father welcome in those beautiful and touching words, 'well done thou good and faithful servant, because thou hast been faithful over a few things, I will place thee over many, enter into the joy of thy Lord.'"

The character of Father Barry is stamped on his works. Each line of what he has left breathes a strength and purity which could well only from the purest of springs. Whether we consider him as a poet, an orator or a writer of prose, the same conclusion forces itself upon us, his whole soul was in every line, every word, nay, every syllable he wrote. There have been young men who wrote more, but Father Barry is among the few who wrote wisely. As an orator those who heard him say his eloquence was true, struck from the heart, manly, simple, vigorous. We have taken the liberty to introduce elsewhere a sermon delivered by him before his elevation to the priesthood. It is, we believe, the only one extant. Father Barry wrote much, but with his characteristic modesty, destroyed, not long before his demise, all the manuscript in his possession.

The principal work of his short life was the "Sacramentals of the Church, or Flowers from the Garden of the Liturgy." It appeared originally in the weekly issues of the *Telegraph*. The first number was published on the 31st of January, 1857, when Father Barry was about twenty-two years old. The articles attracted attention and comment throughout the country, and urgent calls were made for their publication in book form. The *Pittsburgh Catholic* said: "We hope the gifted and talented author of the Sacramentals will soon give us them in book form. We desire to see it bound and circulated, as soon as possible through every Catholic family in the country. No Catholic who wishes to understand thoroughly the mystic but beautiful meaning of the ceremonials of his holy religion will fail to secure a copy."

In obedience to the solicitations of his friends, the articles were given to Mr. Walsh, of Cincinnati, on September 5th, and appeared

neatly bound the following December, under the approbation of the Most Rev. Archbishop Purcell. The comment appearing with the book, which was a duodecimo of three hundred pages, said, "The explanations are of such a nature that every Christian should make them a study and possess himself of the fund of information they contain, written so simply and beautifully that they have called forth the unanimous praise and commendation of the Catholic press."

For the benefit of our readers, and to give some idea of his style, we have culled some flowers from the Garden of the Liturgy; part of the introductory number, a portion of his article on the Cross, and some translations of the hymns in the Breviary:

"The Gospel presents to us the record of our Savior's birth and public life, but passes over in almost total silence the years of His Egyptian exile and his abode in Nazareth. His childhood's days wherein His little hands assisted His dear Mother in easy household work, or, with the unskillfulness of His age, used the plane and chisel of St. Joseph—the glorious evenings of the Jewish summer, when in early manhood he went to the brow of the cliff that overhung Nazareth, and gazed wistfully towards the South, to Jerusalem, and wept to think that, whilst all around was so fair, the hearts of His countrymen should be curtained by the shades of sin—the moonlight nights He passed on that mountain's top in the 'prayer of God,' all have been hidden from our view. This wondrous period is the 'sealed fountain' and the 'closed garden' of the Canticles. Many a bright stream of grace that flows over the green fields of the Church springs from that hidden fount, and many a zephyr richly laden with the perfume of lowliest yet sweetest flowers blows from that mysterious garden. Even in our Lord's public life much He said in familiar converse with His disciples which the multitude never heard. Not that He would conceal His heavenly doctrine, but because of the hardness of the Jews' hearts, and that having eyes they saw not, and ears they heard not, as He Himself declares. The meanest and most sinful among them might have gone, if he had so chosen, to our Lord in His retirement, as did Nicodemus, to hear from His divine lips the explanation of each holy saying and parable, as far as it was for his soul's good.

"The Church is a perfect copy of Jesus. She is the Incarnation continued, and if Jesus led a hidden life, and taught in public and in private and suffered, she has imitated and still imitates Him in all.

Jesus 'spoke to the multitude in parables things hidden from the foundation of the world,' and so in the first ages the Church explained the great mysteries of the Blessed Eucharist and the Trinity to the children of the house only, whilst to the scoffing Jew and Heathen, she spoke not at all of them, or in guarded and mystic language. And why? to exclude them forever from the fountain of life-giving grace? Little would we know of the tenderness of her motherly heart towards the erring children, bought by the blood of Christ, her Spouse, if such were our thought. She but obeyed the divine injunction, 'cast not your pearls before swine,' she was waiting until, by her holy preaching and holy life, she would soften those hard hearts to receive the impress of love from the Ever Blessed Three and the mystery of Christ's Body and Blood.

"The discipline of the secret is no longer in force, but still there are many beautiful doctrines and practices of our religion hidden alike from infidel and Catholic; not that the Church conceals them, but because they will not seek them. We may compare the Church to a glorious temple, whose exterior beauty is a type of the interior. We enter, and the font at the door tells us that by baptism we are buried with Christ unto death, and rise with Him unto life, members of His mystic Body. The statues of the Apostles and other saints tell us that the Church is Apostolic and Holy. The sacrifice going on at the Altar, the Bishop administering Confirmation, the penitent leaving the sacred tribunal, the calm on his countenance but a faint image of that in his heart, the priest proceeding quickly, yet reverently down the aisle, bearing the Viaticum and the Blessed Oils, the white-robed Levites, like worshiping Angels, in the sanctuary, the bride and bridegroom kneeling for the benediction, all tell us that the Church has the Seven Sacraments, the seven streams of Precious Blood that flow from the Sacred Heart of Jesus. We admire and love and then go our way. But if we had looked closer we might have noticed many rich draperies along the walls. They conceal small, but yet most beauteous chapels wherein you might have seen many a rite performed, full of sweet symbolism, yet which has been excluded from the main edifice, reserved as that is for statelier functions.

"Now let us apply our comparison. The leading articles of faith, especially the doctrine of the Sacraments form the great temple itself, whilst what Cardinal Wiseman has called the 'Minor Rites and

Offices,' under which is included our present subject, the 'Sacramentals' are the side chapels. These minor points of teaching and practice are to-day what the discipline of the secret was in the apostolic time, and the familiar discourse of our Savior to the little circle of His disciples in the time of His public ministry. The lukewarmness of the faithful has made them so. Unlike the Jews, they receive with respect and love Christ's public instructions delivered by His priests, but like them they do not care to join the company of the disciples, and talk with our Lord as a Friend and Father. They are guests in the household of faith rather than children. They pay their homages to Jesus in the grand reception room, but they do not accept His invitation to repair to the inner apartment, and by examining the beautiful treasures He keeps concealed therein, to have love's dying embers kindled into a bright flame.

"We shall love our religion in proportion as we study it. Much study will beget charity, and charity, we know, blotteth out many sins.

Love is a flower pleasing to the eye,
Sweet to the smell, but love can droop and die.
Let streams of prayer and study cease to flow
The root from which Love springs will cease to grow.

"Our love for Jesus and Holy Mother Church will become warmer and purer if we examine the minor articles of our belief as well as the more important. Let us endeavor with the assistance of God, and by following approved Catholic authors, to perform this labor of love in regard to the Sacramentals of the Church."

THE CROSS.

"The material of the Sacred Cross was probably oak, as this wood abounded in Judea, and because of its strength seemed to be one of the best fitted of trees for bearing up the body of the crucified. There is, I believe, a touching and beautiful legend that seeds from the tree of the knowledge of good and evil, or may be the tree itself, were borne, whether by the waters of the flood, or other cause, to the mountain of Calvary, and that from the offshoots thereof the Holy Cross was made. And if this be so, then would our Lord have been nailed to the very tree which caused man's sin, cancelled the record of that sin, by washing out the handwriting that was against us with His own most Precious Blood.

"The Cross could not have been very high. The testimony of Holy Scripture in regard to the punishment of Aman, mentioned in the Book of Esther, and that of profane authors, quoted by Baronius, informs us that *high* crosses were preserved for criminals of noble birth. Surely He who was thought to be the son of Joseph, the carpenter, was not deemed of noble extraction by Jew or Roman, though in truth the blood of Juda's royal line flowed through His veins, though heaven and earth and hell owned Him their Lord and King. Moreover, we know from the Evangelists that the title placed by Pilot on the Cross was read by the Jews, which they could scarcely have done, had the Cross been very high. The letters of the title were not unusually large, as is proved from a fragment preserved in one of the churches of Rome.

"After our Lord's body had been taken down from the Cross, the Jews buried the once disgraceful but now glorious instrument of death, together with the crosses of the two thieves and other relics of the Passion. They and the heathens were anxious to obliterate all traces of the spot whereon the world's redemption had been consummated, and accordingly they filled the Holy Sepulchre with earth and erected over it a temple and a statue to the impure goddess Venus. For nearly three hundred years did the abomination stand in the holy place. But when Constantine the Great became master of the Roman Empire, the death-knell of Paganism sounded and the moment of the Cross's triumph was approaching. The glorious Cross with the consoling inscription, "in this thou shalt conquer," which appeared to him in 311, when he was marching against the tyrant Maxentius, had planted in the Emperor's breast a profound veneration for the sacred instrument of man's redemption. When his mother, St. Helena, went to Palestine about the year 326, with a view of rescuing the Holy Places from the neglect into which they had fallen, he seconded her to the full extent of his imperial power. She began her pious work by destroying the temple and statue of Venus and excavating the ground in which they had stood. The Holy Sepulchre was thus laid open, and near it were found three crosses and other implements of the Passion. Which cross was our Lord's was now the question. The Empress consulted St. Macarius, Bishop of Jerusalem, and he, by divine inspiration, directed them to be applied to the body of a holy matron who was lying dangerously sick. Two of the crosses produced no effect; at the touch of the third she that was sick arose cured, thus attesting the power of the true

Cross, which, because of Him who died on it, gave life to those for whom he died.

"A gorgeous temple, in honor of our Savior, was built over the sacred spot where stood the Cross, and in it a large portion of the revered relic was left by the good Empress. Another piece was sent to the Church of the Holy Cross in Rome, and a third to Constantinople.

"Nearly three hundred years again went by, and then the glories of Christ's true Cross were once more eclipsed, but only to beam forth with greater brightness. The Persian King, Chosroes, overran the eastern provinces of the Greek Empire and took Jerusalem in 624. His sacrilegious hand seized the true Cross and made captive the Patriarch Zachary, and the relic and the Bishop were the two most valuable trophies that graced the triumphant return of the barbarian monarch to his own capital. Yet, strange to say, Chosroes and his people held the sacred wood in profound veneration; they never took it from the silver case in which St. Helena had enshrined it. But the King had committed sacrilege in carrying off the Cross, and the avenging arm of God smote him for his crime, even in this life. Heraclius was now Emperor of the East, one of the ablest monarchs that ever sat on the throne of Constantinople. His army was small, but he trusted in God, and a glorious victory over the Persian arms, in 627, was the reward of his confidence. Chosroes was lying dangerously ill at the time of his defeat, and fearing an approaching death or captivity, he made his younger son his colleague in the government of Persia. The flames of jealousy and vengeance were lighted up in the bosom of Siroes, the elder son. He seized on his aged father and bound him in chains, and then ordered the young king to be slaughtered before the eyes of his heart-broken parent. Death soon freed Chosroes from the cruel treatment of his guilty son. Siroes hastened to make peace with Heraclius, which he obtained on condition of restoring the Holy Cross and the Patriarch Zachary, and his fellow Christian captives.

"Great was the joy of the Catholic world on the recovery of the precious relic. Heraclius caused medals, commemorating the event, to be struck at Constantinople and then proceeded to Palestine to attend to the restoration of the Holy Places. On his arrival at Jerusalem, he determined to bear the Cross on his own shoulders to the church at Calvary. Clad in his imperial robes, all glittering with gold and jewels, he set out on his pious pilgrimage. But an invisible hand

stopped him; in vain did he endeavor to reach Calvary; his feet refused to perform their office. 'Seest not thou, O Emperor!' said the Patriarch Zachary, 'that thy gaudy apparel little beseemeth the poverty and humility of Jesus Christ? In poor apparel and with bare feet He carried this Cross; do thou the same.' The Emperor obeyed; he clothed himself in plebeian dress and cast off his shoes, and then easily finished his route and deposited the Cross in the place from which the Persians had taken it.

"Centuries went by, and the Holy Cross remained undisturbed in Jerusalem, dearly prized by the Christians in Palestine as their most precious relic, a load-stone which drew, with sweet attraction, the veneration and love of Catholic hearts in the farthest regions of the West. Then another storm came. The fiery zealots of the Koran poured out in impetuous torrents from the deserts of Arabia, sweeping away in their disastrous course civilization and religion. To make sure of saving from profanation and destruction a part at least of that piece of the Cross which they possessed, the Christians of Jerusalem divided it into smaller portions and sent them to different churches, reserving some, however, for themselves. David, one of the kings of the Georgians, and who lived about the time of the first crusade, got one of these holy relics. In 1109, ten years after the capture of Jerusalem by the Latin arms, Anseau, a canon of the church of Paris, obtained possession of this portion of the Holy Cross from the widow of the Georgian King. Anseau sent it to Galen, Bishop of Paris, to be presented by him to the chapter of the Cathedral. The Cross was faithfully preserved among the treasures of Notre Dame until the French Revolution, when it fell into the hands of a Commissary of the Sections. He restored it, with the exception of a small piece which he preserved for himself, and thus our Lord's Cross came back to its old home, Our Lady's Church. Jesus and Mary are inseparable; the Mother was with the Son at Bethlehem and on Calvary and is now in Heaven with Him."

"The Church celebrates the festival of the Crown of Thorns on the Friday after Ash Wednesday. The Office is full of most beautiful and touching sentiments which could have sprung from no other heart than that of Christ's Mystic Spouse. Thus she addresses the Virgins of Jerusalem, in the hymn of Vespers:

Go ye forth, O! Zion's daughters!
See the thorny coronet
On the temples of your Savior
By a cruel mother set.

Seek in vain for rays of glory
Streaming from His forehead now;
Thorns, in needles long and piercing,
Bristle round His blood-stained brow.

Cruel earth! of thorns and brambles—
Such a woeful crop to bear—
Cruel hand! to pluck and wreath them
In the locks of Jesus' hair.

See, the thorn bush blooms in roses!
Fed by blood-drops of the Lamb;
And the thorn is victory's emblem
Like the laurel and the palm.

Than the thorns that wreathed His temples
Far more cruel is the smart
Unto Jesus of the brambles
That are growing in man's heart.

Pluck them, Savior, from our bosoms,
Sin did plant them—they have grown,
And in place of them, Sweet Jesus,
Plant the memory of Thine own."

"The hymn of Lauds enumerates the types of our Savior's Crown
contained in the Old Testament :

In the Law are types and figures
Of the painful crown of Christ;
First, the thorn-entangled victim
By the Patriarch sacrificed.

On the fiery bush of Horeb
Ponder, Christians ; from it learn
How amid Christ's thorny circlet
Flames of pure love ruddy burn.

And around the Ark, as emblem,
Was a zone of purest gold,
And around the incense-altar
Where the clouds of fragrance rolled."

Another translation of Father Barry is the very popular hymn,
"God of Might, We Sing Thy Praise."

"God of might we sing Thy praise,
Lord! we own Thy Kingly power ;
Trembling earth Thy will obeys,
Highest angel, lowest flower.
Birth and death of fleeting time,
Limit not Thy Life sublime.

Angel armies ever sing,
Cherub fingers sweep the lyre ;
'Glory to the deathless King,'
Hymns the burning Seraph choir ;
Ceaseless voices say again,
'Holy God, forever reign.'

Holy in Thy endless rest,
Ruling battle's fierce commotion,
Helper of the sore distressed,
Sweetly blessing their devotion ;
Earth and heaven, sky and sea,
All belong, O God! to Thee.

Great 'Apostles of the King,
Prophets famed in sacred story,
Ranged in many a radiant ring,
Chant Thy never ending glory,
Father, Son and Holy Ghost,
Theme of all the Martyr host.

Father to Thy name divine,
Sacred incense daily rises ;
From each consecrated shrine,
Fervent prayers and sacrifices,
Mount majestic to Thy Son,
God with Thee, in Essence One."

And now over thirty years have elapsed since the little band of Seminarists carried the body of their beloved Rector to the grave, and we might expect in the course of human nature to see him forgotten ; but to the credit of his disciples and the glory of our race it must be said, that his memory is still fresh and green in their hearts. The life of a saint is so seldom seen, that those who have seen it never forget.

Thus one of Father Barry's "boys" writes of him: "He was the spiritual light of the Seminary in my day; his name was held in sweetest benediction by all, and will never be forgotten by those who were under his jurisdiction. His piety and zeal edified all; and in any account of Mount St. Mary's, Father Barry should hold a most conspicuous place."

Another whose heart we can see as he pens the words, and whose tears we can almost imagine, writes:

"A saintly priest, he possessed great governing powers, so much so that any student under his rule would feel ashamed to disobey. Twenty-eight years and six months old when he died, and at that age a prodigy of learning! All the virtues appeared to our view in him. The spirit of charity reigned supreme, and whether you were rich or poor it was all the same. Happiness, delight and satisfaction pervaded the whole house. When the eloquent Father MacLeod preached his eulogy, he wept, and had to descend from the altar when he pronounced the words, 'his lame step will never again be heard in the halls.' His funeral was the most impressive I ever witnessed. All the young ladies from the Convent dressed in white were in the procession, then the students, and after them the robed priests. He was taken to old St. Joseph's; and out of pure love, all sang in a most beautiful manner, the doleful notes of the 'Miserere;' and every eye in that chaste, holy and Catholic throng was dimmed with tears."

Father Barry is dead, but his name is still revered by his disciples and all who had the happiness of knowing him; and although no stately marble vaunts his honored name, though the vandal hand of time may remove his acquaintances, and efface the scenes of his early labors and victories, the immortal name of Father Barry shall still live on, an heirloom of priceless value to the future sons of Mount St. Mary's.

XAVIER DONALD MacLEOD.

XAVIER DONALD MacLEOD, a member of the faculty which made Mount St. Mary's the intellectual centre of the West from 1857 to 1863, was born of Scotch parents, in New York, November 17, 1822. His father, Alexander MacLeod, a native of "Bonny Scotland," emigrated to America in 1792, and soon after allied himself with the Reformed Presbyterian Church. Entering Union College, he graduated in 1798, and the following year was ordained a minister of his adopted church, becoming pastor of a flock in New York. He was an author of acknowledged merit. Many of his traits of character were transmitted to his son, especially an intense love of polite letters and an earnest, conscientious heart in the matter of religion.

Xavier Donald MacLeod received his education in Columbia College, where under Charles Anthon, LL.D., he acquired great facility in the Greek language. After graduating from this institution he applied himself to the study of law, but his poetic, romantic mind rebelled against the prosaic routine of jurisprudence. Those who knew him best at this time say he loved better the composition of Greek hexameter than the examination of the Code Justinian. He accordingly gave up law and applied himself to the study of theology. Abandoning the tenets of Presbyterianism, he joined the Episcopal Church. He was ordained in Brooklyn by Bishop Ives, who, like MacLeod, was once a Presbyterian. One day, some time after this event, when MacLeod was a Catholic priest, Dr. Ives was invited to dinner by Rev. Charles C. Pise, Pastor of St. Charles Boromeo's Church, in Brooklyn. MacLeod, a mutual friend, was also a guest. After making a visit to the Blessed Sacrament in the Church, MacLeod said: "Doctor, do you remember when we last met here?" Dr. Ives stopped for a moment to collect his thoughts and exclaimed: "Oh! the mercy of God! The last time I was here was when I, as a Protestant

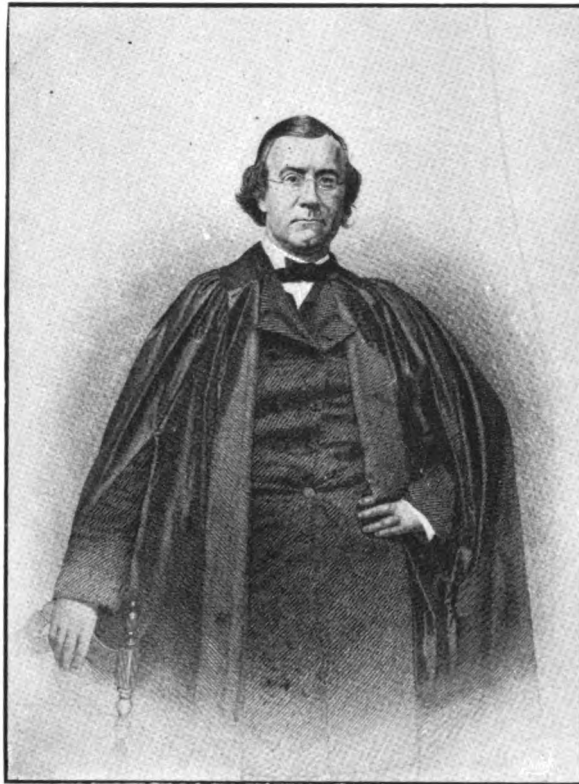


REV. A. M. M.

XAVIER DONALD MACLEOD.

XAVIER DONALD MACLEOD, a member of the faculty which made Mount St. Mary's the intellectual centre of the West from 1847 to 1860, was born of Scotch parents, in New York, November 17, 1822. His father, Alexander MacLeod, a native of "Bonny Scotland," emigrated to America in 1792, and soon afterwards joined himself with the Reformed Presbyterian Church. Entering Union College, he graduated in 1745, and the following year was ordained a minister of his adopted church, becoming pastor of a flock in New York. He was an extraordinary gifted and energetic man. Many of his traits of character were transmitted to his son, especially an intense love of polite letters and an earnest, conscientious heart in the matter of religion.

Xavier Donald MacLeod received his education in Columbia College, where under Charles Armon, LL.D., he acquired great facility in the Greek language. After graduating from this institution he applied himself to the study of law, but his poetic, romantic mind rebelled against the prosaic routine of jurisprudence. Those who knew him well at this time say he loved better the composition of Greek tragedies than the examination of the Code Justinian. He accordingly gave up law and applied himself to the study of theology. Abandoning the tenets of Presbyterianism, he joined the Episcopal Church. He was ordained in Brooklyn by Bishop Ives, who, like MacLeod, was at first a Presbyterian. One day, some time after this event, when MacLeod was a Catholic priest, Dr. Ives was invited to dinner by Rev. Charles C. Rice, Pastor of St. Charles Borromeo's Church in Brooklyn. MacLeod, a mutual friend, was also a guest. After taking a visit to the Blessed Sacrament in the Church, MacLeod said to Dr. Ives: "Doctor, do you remember when we last met here?" Dr. Ives stopped for a moment to collect his thoughts and exclaimed: "Oh! the mercy of God! The last time I was here was when I, as a Protestant



REV. X. D. MACLEOD.

Bishop, ordained you an Episcopal minister, and now bishop, minister and church are all Catholic, thanks be to God!"

After his ordination, Mr. MacLeod became Chaplain to Bishop Ives, and subsequently took charge of a small rural parish in New York. Here he remained until 1850, when, the spirit of travel taking possession of him, he departed for Europe. This voyage, we may say, was the first event in that long career of romantic incidents which give such an attractive tinge to his character. In fact his love of adventure, his restless spirit, his good, compassionate heart, his total disregard of the usefulness of gold, his tender poetic feelings render him very similar to the immortal Goldsmith. He possessed many of the virtues of this gifted writer and some of his less commendable traits. His failings, however, always leaned to virtue's side; and though he saw a great deal of the world, receiving more of its knocks than caresses, it is a jewel in his crown, that his heart never grew callous, his sympathies never shrunk, and his hand remained just as ready to give as his noble heart to dictate.

It is thought that while abroad he studied in the University of Heidelberg. He is mentioned as a distinguished preacher at Weid-Neuweid about 1850. During his stay at Neufchatel, '51 and '52, he had many opportunities of examining the claims of Catholicity. He had made the acquaintance of the old Cure of the place, an acquaintance which it seems resulted in his abjuration of Episcopalianism. Some of the events which took place at Neufchatel made a deep impression on his memory, for we see them reproduced in "Pynnshurst," which appeared soon after his departure from the village. If we assume that this novel is autobiographical, as some of his friends still living think, we may well infer the causes which led to his conversion. Thus he writes on the First Communion Day in the little village:

"Pynnshurst was armed with a letter for the Cure of the city and its neighborhood. He had seen him in the church, and now started out to find him at home. He found him, then, pastor of fourteen hundred souls, scattered far and wide among the mountains, and as he had plenty of time to cultivate the acquaintance, he did so.

"Little time had the good man for his labors of love. Three services on Sunday, two of them with sermons in French or German; then catechism; then long laborious hours in the confessional, with penitents to guide in the two tongues above mentioned, in Italian, in Romanz

patois of Jura, in German patois of Berne. A minor Mezzofanti hiding his light for God's service under a bushel.

"Yesterday upon the mountain with the sacrament for a dying vigner, to-day to S. Blaise with a wagon, to bring back some burnt-out widow, some sick and desolate orphan; to-morrow to the marshes with a remedy for the laborer with the fever. Ever good and ever busy, his life is prayer and labor. Many do not know thee, nor regard thee upon earth, my Cure, but the angels are watching thee from Heaven.

"Gradually Hugh began to take an interest in this work, and loved to see the good man in his schools, or in the court-yard surrounded by his children. Another thing was this, that he met there often the lady whose arrival he had seen, and ripened his acquaintance into friendship.

"Latterly the Cure had been very busy. The solemn Paschal time was here, and when its many labors had passed, there were new ones to undertake; so that he scarcely had a moment now for conversation.

"What are those boys and girls running here so often for, Cure?' said Hugh one morning.

"To prepare for their First Communion,' said the Cure.

"But your preparation is rather severe, is it not?'

"No, not too much so; we have two catechisms a day, and since Easter Sunday our little sermons of instruction and especial preparation. To-morrow (second Sunday after Easter), they receive the Holy Communion. It is a pleasant sight to the eyes of a stranger, and a dear one for the heart of a Cure. *Tenez!* what time did you get up this morning?'

"About two hours ago,' said Hugh.

"That is at nine o'clock. Look here,' and he drew Hugh towards the window. 'Do you see the old woman there crossing the court?'

"Yes; how much bent she is.'

"She had need to be, my friend; she bears eighty-four years on those stooping shoulders. And this morning she has carried them seven good leagues, nearly twenty of your English miles, Monsieur, walking bravely on foot, to see her grandchild make his First Communion, and to kneel at the altar beside him.'

"Hugh made no answer, but only turned his face aside. It is a good food they get here, those children, beginning life with the very Bread of Life; the food for pure young souls. Yet equally good for the ancient yonder, bowed beneath many years. It is a passport for the

youth, as he passes the gulf that flows between the child and the man. It is the staff of the ancient, as she goes, lowly stooping, through the portals of the grave on the way to the city of God!

"And on the day appointed they gathered in the court of the Cure; the boys all neatly dressed, the poor ones at the Cure's expense, and all in beaver hats and white gloves; and the girls in white, as young girls ought to be, with long veils covering their heads and faces, and with their eyes cast down.

"And the good Cure in soutane and sash led them along the Faubourg to the church; where at the door each one received a lighted wax candle, which he was to bear in his hand until the Gospel had been read.

"Hugh kneeled behind this little group of thirty lights in the small Norman Chapel. The high altar wreathed with flowers, sparkling with lights, bore on it there, enshrined in rayed gold, that Mystery, which is comprehensible by one thing only, namely, by the Catholic heart! From the wall at the side, the Mother and the Child smiled on the young communicants. Hugh reads upon the forehead of the Child and on the lips, 'Suffer the little ones to come unto Me,' and he prays for a child's heart.

"The preparatory service is over, the lights, save one, are extinguished. The pastor is in the pulpit preaching to his children. And as he tells them of the Babe of Bethlehem, and how for them He suffered and was slain; and how the infinite deeps of His great Heart are full of tenderest love for them; the children's heads bow down, and now and then a low sob sounds through the stillness.

"The sermon is over and the sacrifice has been offered, and the doors of the chancel are flung open; while, two by two, the children pass within the rails to kneel at the good man's feet to receive for the first time the Sacrament. Then back with hands clasped, and with down-cast eyes, to kneel, each in his place, and pray for grace to continue as they had begun.

"And then the priest kneeled at the foot of the altar, and the sweet voices of the choir uplifted that unequalled psalm, '*Quam Dilecta tabernacula Tua, Domine Deus Virtutum.*' 'How lovely are Thy dwellings, O Lord of Hosts.'

"Then as he raised his eyes, the priest was bowed before the consecrated host, and the swell of the organ rose higher, and a fuller strain

soared from the choristers to the words of the 'Tantum Ergo.' It was the benediction of the Sacrament.

"And so in a little while it was over. The priest had gone, and one by one, most of the worshipers departed. One or two still knelt in distant parts of the church; and the deep stillness sunk upon his spirit like the coming of a pleasant night.

"In the evening after vespers had been sung, it was a solemn and a beautiful thing to see the children once more entering the chancel, and with their hands upon the Holy Gospels renewing all the vows of baptism."

On his way to America from Neufachatel he narrowly escaped death in Paris at the Coup d' Etat. Arriving in the United States, he, together with some kindred spirits became leading members of a club of Bohemians in New York. They started a club house or restaurant with the sign, "ORNITHRINGTONS PARADOXOS," painted in big Greek characters over the door. He afterwards became president of a club to which belonged George Bancroft, Washington Irving, N. P. Willis and other eminent literati of America.

He was particularly esteemed by Washington Irving, with whom he was on terms of great intimacy, and to whom he dedicated his "Life of Mary, Queen of Scots." He was also a friend of Fitz James O'Brien, and of Lewis Gaylord Clarke. The latter wrote a very sympathetic notice of him after the sad accident which resulted in his death.

The high esteem in which he was held on account of his literary abilities by these men should be borne in mind when we hear his works criticised as approaching bombast. Some of our sublimest poetry is in prose. Versification is merely an accident, an adornment which does not in itself constitute poetry. The thought is the kernel of every sentence, and no matter whether this thought be conveyed in iambic pentameter or in the slow clauses of a balanced sentence, it still remains a poetical thought. Some late critics of MacLeod, after, we presume, a cursory examination of his prose writings, make the unhappy and unjust mistake of confounding his poetical prose with bombast. No literary jobber ever made a greater blunder. His style is rich, in places even luxuriant, but it never suggests bombast. The same may be said of his lectures. No one who ever heard those which

he delivered before he became a priest ever forgot the lecturer; the tall, noble presence, the long black beard, the brilliant eyes full of fire, the impassioned manner, the rich, full voice, the graceful fitting gesture, remained stamped on the mind, and helped to stamp on the memory the lecture with its fine thoughts in their fine setting of words, like "apples of gold in pictures of silver."

He was an indefatigable writer, contributing to the *Knickerbocker*, of which Clarke became editor in 1834. One of his short stories showing some knowledge of medicine, appeared in the "Knickerbocker Gallery," a volume published for Clarke's benefit by the contributors to his magazine. His principal works are: "Pynnshurst, His Wanderings and Ways of Thinking," published in 1852. The "Life of Sir Walter Scott," which appeared the same year. In 1853 he published "Bloodstone," and in 1856, appeared his "Life of Ferdinand Wood," Mayor of New York. He also wrote "The Elder's House, or the Three Converts;" "Chateau Lescure, or the Last Marquis," and in 1857 he gave to the world his "Life of Mary, Queen of Scots."

His fugitive poems are his most characteristic productions; some of them, as "The Weeder" and the "Saga of the Viking Torquil," possess great merit.

After leaving New York he journeyed through Panama, dwelt among the American Indians for some time, being known as the "deer" for his suppleness and swiftness of foot. We afterwards find him lecturing through the States, on literary and religious subjects. One of the latter is supposed to have led to the conversion of Father Haskins, of Boston. Perhaps his most famous lecture was the "World's Debt to Men of Letters." Again we find him in St. Louis, editing the *Shepherd of the Valley*. It was here that he became acquainted with Father P. J. Ryan, present Archbishop of Philadelphia, an acquaintance which soon ripened into a friendship which was never broken.

The world dealt rather harshly with MacLeod in St. Louis, and in 1857 he wrote to remind Archbishop Purcell of a promise made to him when he delivered a lecture in Cincinnati, "if you and the world ever have a falling out you know where to find a friend—come to me." He came in February, 1858, and was immediately sent to the Seminary.

During the succeeding years he read theology privately, taught English, French and Latin, and began to compile a rhetorical reader.

He gave up this plan, however, and in its place began a course of lectures on English Literature and Language for the Collegians and Seminarists. He abandoned the course after three or four lectures and assumed the Professorship of the Rhetoric Class of 1858 and '59. Another idea for the advancement of the class now entered his restless mind; he began a course of Anglo-Saxon. But pupils and professors finding it harder work than examining Greek choruses, and seeing the returns were in nowise proportionate to the labor expended, gladly abandoned the class.

Literature occupied a great part of his time while in the Seminary, and, like the other professors, he contributed to the columns of the *Catholic Telegraph*. His best production for this weekly was a review of Carlyle's "Frederick, the Great." Besides the works already mentioned, the following were written during his stay at the "Mount": "The Pre-Adamite Sultan," a fantastic story; "Une Idee Napoleonienne," a brochure; "Our Lady of Litanies," which contains most of his poems; "Haroun al Raschid," a play, written one day after dinner, and still presented at the Ursuline Convent, Brown County, O.; and "Devotion to the Blessed Virgin in North America."

He was ordained priest in the Seminary Chapel, by Archbishop Purcell, October 15, 1861; and on the following Sunday, the Feast of the Purity of the Blessed Virgin, to whom he always showed himself tenderly devoted, preached his first sermon. The only criticism extant of this sermon is the one given at the time by Mr. Daly, the baker of the Seminary: "It was a very good sermon," said he, "but he will do better after he gets used to it." Father MacLeod was appointed Chaplain to the Sisters of Charity, at Cedar Grove, a position which he held till his departure from the Seminary.

The death of Father Barry, the young Rector of the Seminary, left a void in the noble heart of Father MacLeod that never was filled. The beautiful characters of these two professors, so unlike in many things, and so similar in others, one gentle, quiet and retiring, the other stern, aggressive and impulsive, are among the most treasured traditions of Mt. St. Mary's. They found in each other, traits which bound one to the other in bonds of manly friendship. Father MacLeod preached the funeral oration over the body of his friend, and after the burst of tears in which he concluded his eloquent eulogy, his friends noticed a decided change in his character. The sad death left something wanting in his life, something that time never furnished.

After the funeral, he was President of the Seminary for a short time, and "laid down his honors," as he himself said in an unexpected address one evening in the refectory after supper, "by his own will, having been appointed by the will of his Grace, of Cincinnati."

Soon after the fire of '63, Father MacLeod settled permanently as pastor of the Church of St. Vincent de Paul, in Sedamsville. In no phase of his chequered life does the simple goodness of his heart appear so vividly as in his little mission of St. Vincent's. How deep and pure must have been the faith which induced the brilliant litterateur to abandon the beloved society of congenial friends in order to minister to the poor and wandering sheep of the Master? There was no consideration to relieve the darkness of his prospects, no friend to cheer his hearth, he was alone; and save an occasional visit of an old pupil from the Seminary, or of an afflicted member of his congregation seeking the balm of religion when all other remedies had failed, he kept his lonely watch for souls in the humble parsonage without company of any kind. He was his own housekeeper, sempster, cook, valet, carpenter, messenger, sacristan, church committee and man-of-all-work. Truly a life of strange hardship for one born and bred as he was. The old tumble-down dining-room, with the unplastered wall and unplastered ceiling served as kitchen, bedroom and parlor.

It was also his death chamber. When he was borne into it dead, even decent clothes for his poor crushed body were not to be found. The only suit of clothes he had was the old threadbare suit he wore on that fatal sick call. The person, a poor woman, he was called to see, bearing with him the Blessed Sacrament, lived for years afterwards, and perhaps is alive to-day. The scene of the terrible accident was near Sedamsville, on the Indianapolis and Cincinnati tracks, June 30, 1865. The circumstances were narrated in the *Cincinnati Commercial* of July 4th, by Mr. H. C. Lord, President of the Cincinnati and Indianapolis road, a friend of the deceased priest:

"A short paragraph in the morning papers of Saturday announced that the Rev. Donald MacLeod, pastor of the Catholic Church of Sedamsville, had been accidentally killed by a train on the I. & C. R. R., Friday evening. It is proper for us to explain the circumstances of this sad event. Father MacLeod was at the time on his way to visit a poor woman who was thought by her husband and friends to be dangerously ill, and who had requested the attendance of the faithful pastor.

As he turned into the street which crosses the roads of the Ohio and Marietta and the Indianapolis and Cincinnati companies, he was stopped by a passing train on the former road ; at the same time he was standing on the tracks of the latter road and at a sharp curve. The noise of the passing train drowned the signals of the approaching train on the I. & C. track. He was struck by the latter and instantly killed.

“ He died while on his errand of duty and mercy. This event cast a gloom over our little community, and I cannot help referring to some of the peculiar traits of character and disposition which had endeared Father MacLeod to myself and so many of his personal friends and admirers, and to so many of the poor and laboring people among whom he mingled, and by whom he was so much beloved.

“ My acquaintance with Father MacLeod began but a few months ago, yet at the time of his death I knew him well. I had learned to appreciate his excellent qualities of heart, and to honor his restless and vigorous intellect, his independent judgment, his fine scholarship, and his great learning. He was a man of remarkable energy. In looking after the necessities of his little church, in hunting up the needy and destitute, in ministering to their wants, in consoling the sick, in cheering on the well, working as willingly by night as by day, in the rain and under the glare of the sun, he never seemed fatigued or tired of his mission. Whatever he had to do he did cheerfully, and with all his might. Hundreds of section men on the two roads between Cincinnati and Lawrenceburg will bear testimony to their knowledge of him and to his knowledge of them ; and to their love and respect for the positive yet good natured priest, to his unfailing kindness to them and to their households, and to his influence and control over them which never lost its hold. Father MacLeod was a man of rare independence of judgment. He never adopted the opinions of others, but held them subject to a severe analysis, and only accepted them when they accorded with his own well-defined convictions. Whatever position he took, whether in the Church or as a citizen, he took conscientiously and with determination, and upon his own judgment ; and he would acknowledge no human authority as above his own conscience, or the conclusion of his own intellect. Father MacLeod was a man of rare learning. I do not speak of him as a theologian, nor of his acquirements in that department of knowledge, but as a master of history, sacred and profane, of political economy, of many languages, ancient and modern, of natural

philosophy, geology, botany and kindred sciences. His acquirements were equally varied and substantial, and I have often heard him within an hour instruct a man and delight a child.

"As an author he was well known, and his life of 'Mary, Queen of Scots,' drew from Washington Irving a most touching and beautiful letter of commendation, in which that gifted man thanked our friend for having so ably and generously vindicated the character of a suffering woman and the truth of history.

"But it is to the genial traits and generous friendship of Father MacLeod that I love most to refer. He was a man of strong impulses, quick and sometimes violent temper, but his impulses were generous, and he ever struggled to control his temper, and was always ready to recall an unkind word, and to correct a false impression. A kind word to him always brought a kind word from him, and he loved to serve and defend his friends. It was a cruel and merciless engine that with its terrible blow shattered that manly and vigorous frame, and in an instant of time stunned the great and restless brain, stilled the loving and generous heart, and released the spirit of Donald MacLeod."

The *Gazette* of the same date contains the following "Tribute of the Heart:"

"Death loves a shining mark. Xavier Donald MacLeod, whose sudden death by a railroad accident was noticed in the *Gazette* of Saturday last, was a gentleman of no ordinary attainments and merits. The writer would speak of him not as a priest, not as a Catholic, but as a man, as a gentleman. True nobility is of no religion or party. Though a scholar of varied and profound erudition, an author—some of whose works even Washington Irving praised—he moved in his daily duties so unpretendingly and with such gentleness as to win the esteem of all; and when to-day his remains were borne to his last resting place, I think few hearts in the community were unaffected with sorrow. The writer was drawn to him not by sympathy in theology, but by his social abilities, and that affinity by which the scholar draws to him lovers of knowledge. He was passionately fond of poetry, and had written much of considerable merit. One week since he read with enthusiasm to the writer a little poem, with one stanza of which he will close:

"He is dead, whose hand is not opened wide,
To help the need of human brother,
He doubles the life of his life-long ride,

Who gives his fortunate place to another.
 And a thousand millions of lives are his
 Who carries the world in his sympathies.
 To deny
 Is to die!

“ This stanza expresses his noble unselfishness ”

His last will was made a few days before the “ fire. ” By it he left all his property to one of the brightest of the young students of the class of rhetoric of 1858-'59, Rev. Michael Ahern. This class was called distinctively “ MacLeod's class, ” and the members were beloved by their teacher as he was beloved by them. In a previous will he had distributed his books among the Seminarists, but this was afterwards revoked. The will :

Jesus, Mary, Joseph :

In the name of God, the Most Holy Trinity, I, Cuthbert Torquil Xavier Donald MacLeod, do leave, (being of sane mind, and in good enough health, but expecting to die suddenly,) my soul to its gracious Creator, my body to any chance that may occur to it, and my property which is all personal to Rev. Mr. Michael Ahern. This without any exception. This is my last will and testament.

Signed this sixteenth of October, 1863,

DONALD MACLEOD.

Signature witnessed by us,

DR. FR. PABISCH,
 FRANCIS MALLON,
 DAVID O'MEARA.

The funeral of Father MacLeod took place from the little Church of St. Vincent, July 3rd, over which he had presided so earnestly and faithfully. His remains were accompanied to the Cemetery of St. Joseph, not far from the Seminary, by a vast assembly of bereaved friends, who openly expressed their sorrow for the untimely and terrible death of one whom all had loved.

The following epitaph, which succinctly traces his character, was placed by loving hands on the monument erected over his grave :

DEI CULTOR, MARIAE CLIENS, JUSTITIAE AMATOR,
HOMINIBUS DILECTUS, DORMIT IN DOMINO.
A CONVERT, A BRILLIANT WRITER, A TRUE POET AND WIT, BLESSED
WITH AN HONEST MANLINESS, HE KNEW NO SELF
WHEN DUTY OR CHARITY CALLED.

He died as his noble heart would have chosen, in the exercise of the duties of his ministry, like the knights of "the by-gone hero days," loved so well and sung so well by him, who, as Archbishop Purcell said in a preface to an edition of *Devotion to Our Lady in North America*, "was Our Lady's Knight." If not a knight in arms, he was a knight in soul, bearing the sword of the spirit and the breast-plate of righteousness, the shield of faith, the helmet of salvation, and the whole armor of God. Though a convert he was like one in whom the faith was bred in the bone. He was not without his faults; he was human, but he had a soul to match the perfection of his manly beauty in face and form. The lines are unhackneyed applied to him.

"A combination, and a form indeed,
Where every God did seem to set his seal
To give the world assurance of a man."

None knew him well but loved him, and of these, few but feel,

"We ne'er shall look upon his like again."

RIGHT REV. RICHARD GILMOUR, D.D.,

Second Bishop of Cleveland.

RICHARD GILMOUR was born in Glasgow, Scotland, on the 28th of September, 1824, of a family of staunch Covenanters.

At the tender age of four years his parents brought him to Nova Scotia, and a few years later, following the star that was leading so many from the East to the broad plains and fertile slopes of the West, they set out overland, and settled in Pennsylvania. Young Gilmour was possessed of the native Scotch shrewdness, which led him very frequently to the field of controversy. It was no doubt, to seek matter for his dialectical skill that he once entered a Catholic church during the celebration of Mass. He was at this time about nineteen years of age. The solemn scene which met the cold gaze of the young Covenanter was never forgotten. The priest absorbed in the tremendous sacrifice, the audience with bowed heads, the sweet religious spirit which hung over the entire house of prayer, like a cloud of heavenly incense, appealed to his heart, and together with the assistance of divine grace, convinced the young man that a religion which made such an impression on one unacquainted with it, must at least be worthy of investigation. He remained till the sermon had been delivered, and left with the determination to examine the Catholic belief. He read, and by the grace of God returned to the faith of his fathers.

Resolving to devote himself to the service of the altar, Mr. Gilmour entered Mount St. Mary's, Emmitsburg, and returning to Cincinnati, in 1852, with a fellow student, John Quinlan, afterwards Bishop of Mobile, was ordained in St. Peter's Cathedral by Archbishop Purcell.

The first missionary duties of the young priest were Portsmouth, Ironton, Gallipolis, Wilkesville, where he labored for five years, making most zealous efforts to provide a school and church for each of the scattered congregations.



RT. REV. RICHARD G. G. G.

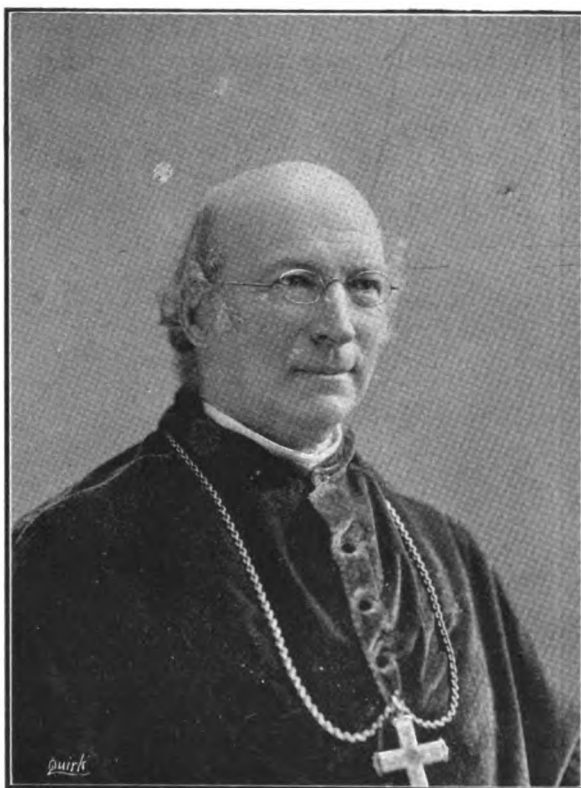
REV. FRED GILMOUR, D.D.,

Archbishop of Cincinnati.

FRANCIS GILMOUR was born in Glasgow, Scotland, of the family of a long and distinguished line of staunch Covenanters. When he was only a few years of age his parents brought him to Nova Scotia, following the star that was leading so many of his countrymen to the broad plains and fertile slopes of the West, where they had been invited to settle in Pennsylvania. Young Gilmour was a boy of unusual natural shrewdness, which led him very early to become interested in the controversy. It was no doubt, to seek matter for discussion, that he once entered a Catholic church during the same year that he was at this time about nineteen years of age. The intense interest and the cold gaze of the young Covenanter was attracted by the priest, so absorbed in the tremendous sacrifice, the solemnity of the ritual, the sweet religious spirit which hung over the altar, and the incense, like a cloud of heavenly incense, appealed to his imagination. With the assistance of divine grace, convinced that he had found a religion which made such an impression on one so young, he decided, must at least be worthy of investigation. He remained after the sermon had been delivered, and left with the determination to examine the Catholic belief. He read, and by the grace of God, he came to the faith of his fathers.

Desiring to devote himself to the service of the altar, Mr. Gilmour entered the seminary of St. Mary's, Harrisburg, and returning to Cincinnati, he became a fellow student, John Quinlan, afterwards Bishop of Meigs, who was later ordained in St. Peter's Cathedral by Archbishop Purcell.

The first missionary duties of the young priest were at Portsmouth, Ohio, Gallipolis, Wilkesville, where he labored for five years, making most zealous efforts to provide a school and church for the scattered congregations.



RT. REV. RICHARD GILMOUR, D.D.

He became Pastor of St. Patrick's Church, Cincinnati, in 1857, and immediately set to work to erect a school-house. In time he made it the finest building of the kind in the State of Ohio.

No one took more lively interest in the advancement of Catholic education than Father Gilmour. Besides his labors in building schools, he compiled "School Recreations," a collection of songs and hymns, a Bible History, and a series of readers.

After being assigned to a professor's chair in Mount St. Mary's, a position he filled very successfully from April, 1868, to July, 1869, he was transferred to the Rectorship of St. Joseph's Church, Dayton, Ohio, and there at once began the erection of a school-house.

On the resignation of Rt. Rev. Bishop Rappe, the Bishops of the Province of Cincinnati, nominated Father Gilmour for the vacant See of Cleveland. The choice was approved by Rome on the 15th of February, 1872, and he was consecrated on the 14th of April, in the Cathedral of Cincinnati by Archbishop Purcell. From his entrance into his diocese Bishop Gilmour advanced Catholic interests with all the vigor and activity of his nature. Catholic education was made paramount, and to defend the interests and principles of the Church against the bigots who swarmed in the northern part of Ohio, he founded the *Catholic Universe*, a paper so ably conducted that it became one of the best of the country.

The increase of Catholic churches and schools excited the bitterest feelings, and the advocates of the Protestant system of public schools attempted to hamper, if not to crush them by heavy taxation.

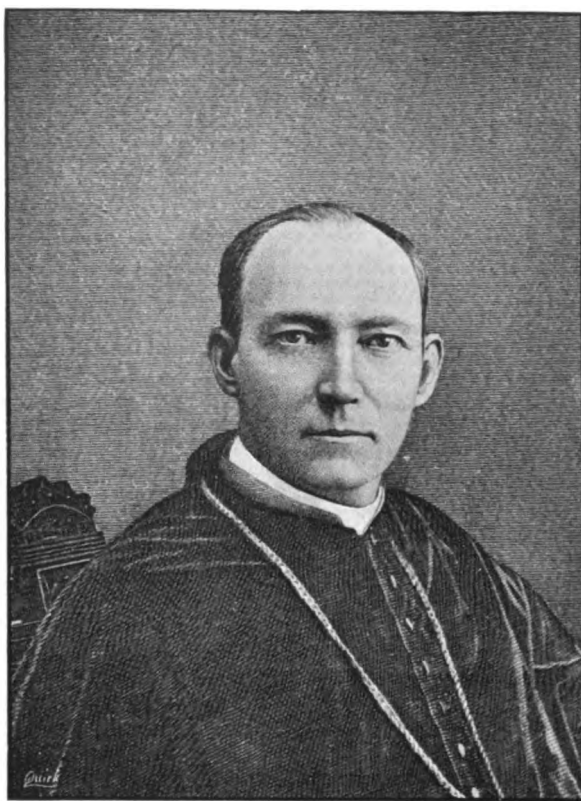
Bishop Gilmour met them in the courts and won a complete victory. The Catholics of the diocese, roused by his zeal to the importance of preserving the faith, became active and alert.

At the close of the year 1884 the population of the diocese of Cleveland was estimated at 170,000; the annual baptisms, 7,965; the average number of children attending the parochial schools was 26,000. One hundred and eighty-seven priests attended two hundred and twenty-five churches, twenty-one chapels and seventy-one stations; and the theological seminary, with fifty-two seminarists, gave promise of plenty of priests to fill all vacancies and carry on the work of the ministry.

Bishop Gilmour died at St. Augustine, Florida, April 13, 1891, after a faithful episcopate of nineteen years.

Rt. Rev. Dr. McQuaid, Bishop of Rochester, preached the funeral oration over his remains.

The Cleveland diocese, at the beginning of 1891, presented the following statistics: Priests, 208; seminarists, 48; churches, 229; chapels and stations, 94; parochial schools, 127; with 26,492 pupils; and an estimated Catholic population of 209,325; annual baptisms, 8,374.



RT. REV. N. A. GALLAGHER, D.D.

RT. REV. NICHOLAS

Third Edition

NICHOLAS A. GALLAGHER was born in Belmont County, Ohio, on the 12th of May, 1854. His parents, John and Mary Gallagher, were natives of Belmont County, coming from Chesapeake, Ohio. They had originally emigrated from the County Mayo, Ireland. His father, Edward Gallagher, was one of the brave soldiers of Fitzgerald and Robert Emmet during the rebellion of 1805, in consequence of which he was compelled to fly from his native land, and the vengeance England inflicted on the principal sons of Ireland. Upon the death of John Gallagher, M. Jaquet, thus writes in the *Journal de la Vieillesse*: "He was a man and true Christian. He frequently knelt in prayer, attending Mass regularly, and on Sundays, and received holy Communion. His house was the home of the priest, and was frequented by all of the neighborhood attended to the sick. His door was open to the orphan, the poor and the stranger. His mother Mary will tell him, I think most truthfully."

The true spirit of Catholic devotion pervaded his young life by devout parents, and the example of the Irish priests, by his grandfather. His mother, on Sundays and holidays, placed before him the ideal of his existence. "My dear child," like Samuel, was placed by his mother in the arms of the now venerable Father Jaquet, who, by his example of faithful study under his guidance, he forgot worldly prospects and the attractions of the world, and desired to dedicate his life to God. He soon bade adieu to the school and entered the seminary.



RT. REV. N. A. GALLAGHER, D.D.

RT. REV. NICHOLAS A. GALLAGHER, D.D.,

Third Bishop of Galveston.

NICHOLAS A. GALLAGHER was born in Temperanceville, Belmont County, Ohio, on the 19th of February, 1846. His parents, John and Mary Gallagher, were among the early settlers of Belmont County, coming from Chester County, Pennsylvania, but had originally emigrated from the County Meath, Ireland. His grandfather, Edward Gallagher, was one of the aiders of Lord Edward Fitzgerald and Robert Emmet during the stormy days of 1798, and was in consequence compelled to fly from his native land to escape the vengeance England inflicted upon the brave, patriotic and liberty-loving sons of Ireland. Upon the death of John Gallagher, in 1859, Father J. M. Jacquet, thus writes in the *Catholic Telegraph*: "He was a worthy man and true Christian. He frequently spent two or three hours a day in prayer, attending Mass regularly at Washington, five miles distant, on Sundays, and received holy communion every month. His house was the home of the priest, and was like a church where the Catholics of the neighborhood attended to their Christian duties. It was always open to the orphan, the poor and afflicted, free from all charges. Many will miss him, I the most."

The true spirit of Catholic devotion was instilled into Nicholas' young life by devout parents, and the tales of self-sacrificing heroism related of the Irish priests, by his good mother, while journeying to Mass on Sundays and holidays, placed the imitation of their lives before him as the ideal of his existence. When ten years of age, our youth, like Samuel, was placed by his pious parents under the charge of the now venerable Father Jacquet, of Coshocton, Ohio. After six years of faithful study under his priestly tutor, he had learned the vanity of worldly prospects and the sweet consolations of wisdom and virtue, and desired to dedicate himself to God and the holy ministry.

He soon bade adieu to the scenes of his childhood, loved parents

and kind friends and entered Mount St. Mary's of the West in September, 1862. Here he pursued and completed his course of philosophy and theology. During his Seminary days he was a lover of athletic sports, and not easily excelled, but his modest demeanor never allowed the envy of any one to be excited. He was a faithful, conscientious student, and was termed by his fellow-companions the "future Bishop" of the class. He received Tonsure and Minor Orders from the hands of Archbishop Purcell, on September 20, 1867. Upon the completion of his studies he was called to Columbus, and in that city, on the Feast of St. Thomas, December 21, 1868, received Subdeaconship. On the following day he was initiated in Deacon's Orders, and on Christmas day of the same year, at Holy Cross Church, he received Priesthood from the hands of his beloved Ordinary, Bishop Rosecrans, being the first student ordained for the newly formed diocese of Columbus.

He was known for many years as a zealous and talented priest of the diocese of Columbus, where his piety and executive ability, as well as his devotedness to his sacred calling, made him remarked by all. From 1869 to 1871 he was assistant at St. Patrick's Church, then under the pastorate of the Very Rev. Father Rotchford, O.P., and from it attended the Chapel of St. Joseph's Cathedral, before the solemn opening of that Church. In October, 1871, Father Gallagher was appointed President of the new Diocesan Seminary and creditably held the position until June, 1876, when lack of finances and not of executive and educational abilities in its director, was the cause of its abandonment.

Soon after Father Cassella resigned his charge as pastor of St. Patrick's, and Father Gallagher was chosen to succeed him. On assuming his new care, he found the old mother Church for English speaking Catholics in sad need of renovation and enlargement. These were soon accomplished to the great delight and satisfaction of his parishioners. Many improvements were made in the school and pastoral residence, for which the people of St. Patrick's manifested their gratitude by many tokens of love and confidence. Here he left a most eloquent memorial of his great worth. Though departed from these scenes of his labors years ago, his former parishioners treasure in undimmed remembrance his name and good works, and the people of the locality, both Protestant and Catholic, look back

with regret on his departure from their midst. Upon the death of Bishop Rosecrans, Father Gallagher was appointed by Archbishop Purcell, Administrator of the See, and this appointment Rome ratified. After the consecration of Bishop Watterson, Father Gallagher re-assumed charge of St. Patrick's and was soon appointed Vicar-General of the Diocese. The Holy See recognized the prudence, energy and ability, which characterized his administration of the vacant See of Columbus, and selected him to fill the vacancy caused by the resignation of Rt. Rev. P. Dufal, D.D., Administrator of the diocese of Galveston. He was consecrated Bishop of Canopus and Bishop-Administrator of Galveston, at St. Mary's College, Galveston, Sunday, April 30, 1882, by Bishop Fitzgerald, of Little Rock. Bishop Dubois still retained the title, but the entire burden of administration and regulation of affairs rested upon Bishop Gallagher's shoulders. Well and faithfully has he shown his capability for the trust confided to him. He has labored assiduously for the good of the diocese, and succeeded in restoring order and meeting the difficulties of the long widowed See. In no portion of the country has Catholicity made greater advances than in the diocese of Galveston. In the portion of Texas under his charge, at the time of his succession, there were forty priests, with fifty churches and chapels and an estimated Catholic population of 25,000.

The erection of parochial schools and the task of keeping pace with increasing immigration made the burden of his immense diocese too great, and he accordingly petitioned the Holy See for a division of his charge. His request was granted, and in 1890 the See of Dallas was established. In 1893 the Holy See promoted Monsignor Dubois to an Archbishopric, *in partibus infidelium*, and Bishop Gallagher was transferred to the Bishopric of Galveston. On December 25, 1893, surrounded by his faithful and laborious clergy, he celebrated the silver jubilee of his ordination to the Holy Priesthood. The diocese of Galveston contained in 1893, fifty-six churches and chapels, one university; seven academies for young ladies, two orphan asylums, twenty parochial schools, thirty-six priests, twelve theological students and a Catholic population of 32,000 souls.

CHAPTER VI.

MOUNT ST. MARY'S SEMINARY OF THE WEST.

1870—1879.

THE year 1870, was marked by an exodus of the people from the crowded precincts of the city to the healthier atmosphere of the western hills. Improvements, costly and splendid, were being made every day. The Seminary, however, kept even pace with them. The North Wing had been completed at a cost of \$50,000, the library fixings alone having cost \$3,000. The new addition was intended for refectory, library, lecture hall and private rooms for students. It was fire proof, four stories high, and finished in the most workman-like manner. The building was now complete according to the original specifications.

The extensive grounds were adorned with trees, shrubbery and shady walks; the recreation lot had been filled up and graded so as to add almost an acre to this needful portion of the premises, and in fine, the site was one of the pleasantest and healthiest that could be desired.

The number of students enrolled was one hundred and twenty-six; of these about forty were in theology. Six of the professors had been educated in Rome, where they had received their degrees in philosophy and theology; another had made an excellent course in Mt. St. Mary's. "These eminent men were the life of the institution," said the Archbishop, "infusing into the entire body, the love of sacred learning, affording ample facilities for its attainment, promoting the strict observance of discipline and inculcating by word and example, the 'piety which is useful for all things.'"

The faculty consisted of Rev. F. J. Pabisch, D.D.; Rev. P. H. Cusack; Rev. H. J. Richter, D.D.; Rev. Thomas S. Byrne, Procurator; Rev. E. Hecht, D.D.; Rev. Bernard Engbers, Ph.D., and Rev.

Peter Geyer, D.D. Mr. J. M. Murray, M.D., of Cincinnati, taught the class of Chemistry.

"We know not," said the Archbishop, "if the American College in Rome will be continued or re-opened, or whether it will be worth while to send students any more to foreign seminaries. But it is gratifying to reflect that we have no longer any need to seek elsewhere for what our domestic training so amply affords."

The dearth of receipts, however, was deplorable, notwithstanding the fact that the expenditures had been the heaviest in years.

Rev. Michael J. D. Ryan, one of the earliest and most brilliant students of Mount St. Mary's, died in July. His death was a sad surprise to the Catholics of Ohio, who knew and revered the young and talented pastor. His friend and companion, Rev. J. F. Callaghan, wrote of him as follows:

"Father Ryan was born in Providence, R. I., in 1838, and had just entered on his thirty-third year. At an early age he entered the Preparatory Seminary of St. Thomas, Bardstown, Ky. Three years after he entered Mount St. Mary's of the West, where he completed his course of humanities and graduated in the year 1859.

"He was ordained priest in 1862, and was immediately appointed pastor of the congregation at Marietta, where he spent all the years of his ministry.

"Of wonderfully gifted mind, we can safely say that in literary attainments he had few superiors among the clergy of the United States. There never appeared in him on any occasion any show or parade of the extensive knowledge he had acquired through years of study and reading, that formed the only interruption in the performance of his priestly duties. But in spite of his modesty and distrust of his own ability, even the stranger could discover in this young priest, the ripe and enthusiastic scholar. In all his writings, even in his youthful days, there was the ease and grace and polish and glow of fresh thought, in which he betrayed unconsciously the careful culture of a well stored mind."

So well calculated to do good to souls, and to adorn the ranks of the clergy, God called him away on Friday, the 22d of July.

During that day and night, the church was crowded by his devoted congregation, and his many non-Catholic friends, who came to look for the last time upon the face of him who had walked so reverently

among them. At an early hour next morning High Mass of Requiem was sung by Rev. J. F. Callaghan, with Rev. Fathers Murray and O'Reilly as Deacon and Subdeacon.

The remains, attended by a large concourse of people, were conveyed to the depot, and transferred to Sidney, the home of his parents. On Sunday the last absolution was given, and the body of this young and faithful priest was lowered to the rest that awaits a glorious resurrection.

After the opening of the Seminary for the Fall session, the Most Rev. Archbishop conferred Tonsure and Minor Orders on Messrs. John Cook, of Cincinnati; Bernard Claus and August Brumleve, of Alton, and John Lucy of Little Rock; on the two following days, the 22d and 23d of September, Messrs. John Cook and Bernard Claus were raised to the Subdiaconate and Diaconate; and on Saturday, Rev. Mr. Claus was ordained Priest.

The Seminary lost another of her priestly sons, Rev. P. J. Daly, on the 23d of November.

He was ordained by Archbishop Purcell on the 17th of March, 1866, and was first stationed as assistant priest at Newark. Thence he went to St. John's Church, Bellaire, Ohio, of which he was pastor till his death.

For a long time his health had been very delicate, and he finally yielded at the age of thirty-four to the influence of consumption. He died fortified by the Sacraments of the Church.

A High Mass of Requiem was sung by Rev. William T. Bigelow, of Steubenville, Ohio, assisted by Rev. G. H. Ahrens and Rev. N. A. Gallagher, of Columbus. The last absolution was pronounced by Very Rev. John Sullivan, of Wheeling.

Rev. Fathers Laffin, of Beaver, and Ackley, Fitzpatrick and Collins, of Wheeling, were present in the sanctuary.

The remains, at the request of his aged mother, were transferred to Wisconsin, where she sorrowfully placed them beside those of his father.

The demise of Father Daly was soon followed by the interment of Patrick Rogers, one of the noble benefactors of the Seminary. His life had been a life of usefulness, and one of his last acts was a gift of \$10,000 towards the erection of the New Wing of the Seminary. On Tuesday, the 12th of December, Solemn High Mass of Requiem was

said for the repose of his soul, in the Church of St. Xavier. The Archbishop preached the funeral sermon.

At the same time a Requiem Mass was said in the Chapel of the Seminary; and when the funeral cortege arrived at the gate of Mount St. Mary's, the students formed in procession, and accompanied the remains of their kind benefactor to the cemetery.

The "Benedictus" was sung in solemn dirge-like tones, the prescribed ceremonies were performed, and the virtuous Catholic citizen, crowned in death with the honors of a well spent life, was left to the peaceful sleep of the just.

The Most. Rev. Archbishop, on Wednesday, December 14th, conferred Tonsure and Minor Orders on Messrs. Henry Schoenfeld, of Cincinnati; William W. Hills, of Covington, and the four Minor Orders on Anthony Lamy, of Santa Fe.

On December 15th, Subdeaconship was conferred on the three foregoing candidates, and on August Brumleve, of Alton. On December 16th, the above received Deaconship, and on the 17th, Rev. Mr. H. Schoenfeld received Priesthood.

The new year opened with a Pontifical High Mass for the benefactors of the Seminary living and departed. This was a beautiful custom, dutifully and earnestly carried out each year. A cursory glance at the foregoing pages should satisfy every one that this custom was but in accordance with the requirements of gratitude. Never had the clergy and laity failed to respond to the call for aid. Careless they may have been in isolated cases, but their lethargy was followed by more generous efforts in the Seminary's behalf. It was due alone to noble charity of her benefactors that Mount St. Mary's was what her Founder intended her to be, the abode of learning and piety. By their kindness, hope was made fruition, and if their zealous Ordinary contemplated improvements, if his ever inventing mind matured some plan for the advancement of clerical education, he was sure to find support among his many children of the Archdiocese.

It was now patent that the Chapel located in the South Wing was unsafe. After the fire of '63, the walls were left standing and were used to support the new roof. Time had proved that this had been a sad mistake. The action of the fire and water had proceeded too far in the work of destruction, and it was evident that unless the Chapel was pulled down, there would be a frightful calamity during the high winds which prevail on the "Hill" during the winter months.

As soon as the Archbishop was convinced of the danger, he lost no time in maturing plans for a new and more elegant Chapel. The old one which had been the scene of so many happy events was levelled to the ground, new foundations were sunk, and the work on the new Chapel was commenced in the Spring of '71. Its estimated cost was \$25,000.

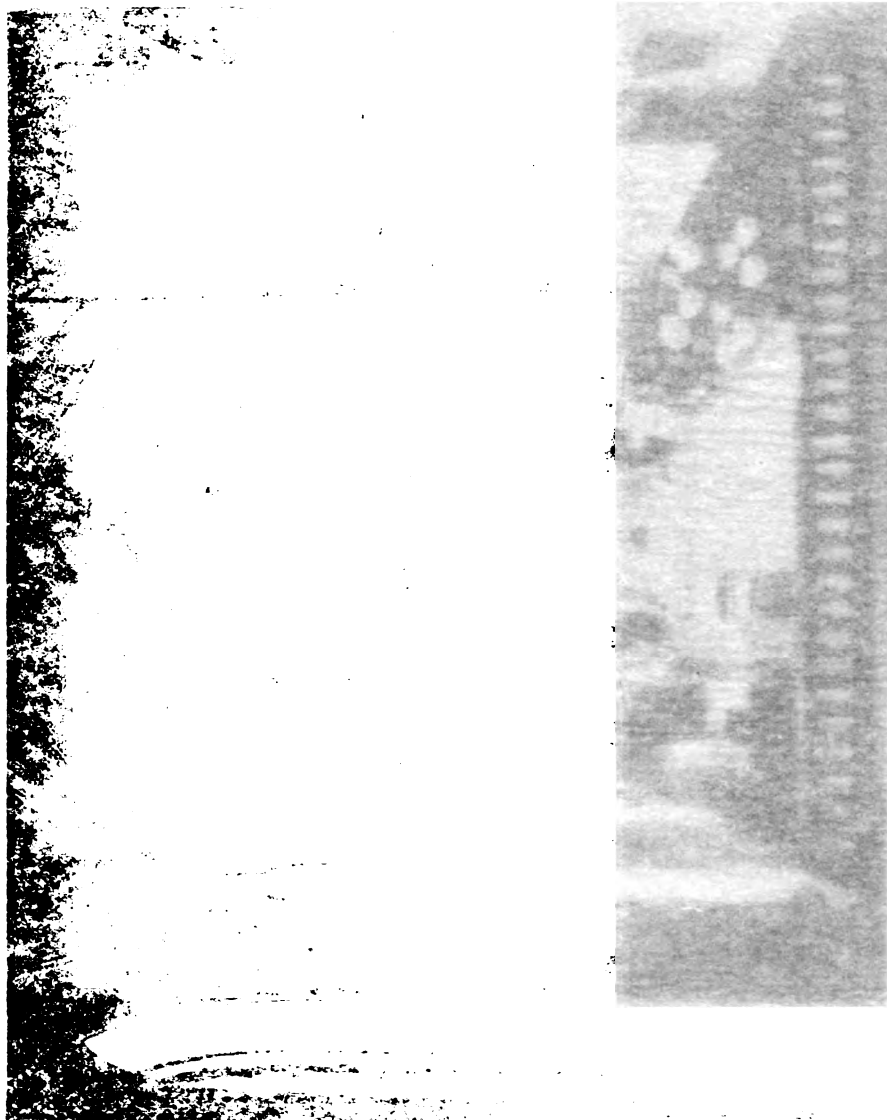
In the meantime, however, classes were continued, and on Monday, the 29th of May, the Archbishop conferred Tonsure and Minor Orders on Messrs. Daniel Cull and Earnest Windhorst, of Cincinnati, and Daniel Quinn, of Little Rock. On Wednesday, May 31st, Rt. Rev. J. F. Wood, of Philadelphia, conferred Subdeaconship on E. Windhorst and D. Quinn, and on June 1st, conferred Deaconship on the same, and on the 2d, Rev. Mr. Windhorst was ordained Priest.

The students of Mt. St. Mary's, at the American College, Rome, had received Holy Orders during the Spring. Mr. William Menke had been ordained Priest, and Mr. Schoenhoeft had received Tonsure and Minor Orders.

The work on the new addition proceeded rapidly during the Summer, and on Thursday, December 14th, the Feast of the Translation of the Holy House of Loretto, the new Chapel was dedicated to Almighty God, under the patronage of St. John the Baptist.

It was of the pure and chaste Gothic style of architecture, the ceiling groined and immaculately white. The walls were blocked off into the different colors of rough Irish and Scotch granite. The windows were of ground glass with stained borders. The floor of the edifice was eighty-seven by twenty-nine in the clear; the spacious sanctuary being thirty-one by twenty-nine; the floor was covered with a beautiful and costly carpet. The sanctuary contained besides the altar and the seats for the sacred ministers, the Archbishop's throne and forty-four stalls for the professors and theologians. The arms of the Archdiocese were elegantly carved upon the upper part of the throne, which, as well as the stalls, were ornamented with panelled and carved designs. The communion rail and pews, and all of the furniture of the Chapel were of the finest quality of black walnut. The ornamentation of the gallery and organ corresponded with the rest of the interior. The entire work was done by William Cameron & Son, of Cincinnati.

At nine o'clock A. M., on Monday, December 14th, the Most Rev. Archbishop began the blessing of the Chapel, according to the Roman



THE ST. PETER OF THE WEST.

As the venerable bishop was convinced of the danger he had incurred by his removal to a new and more elegant Chapel. The new building, on the scene of so many happy events was erected, and many foundations were sunk, and the work on the new chapel was commenced in the Spring of '71. Its estimated cost was \$100,000.

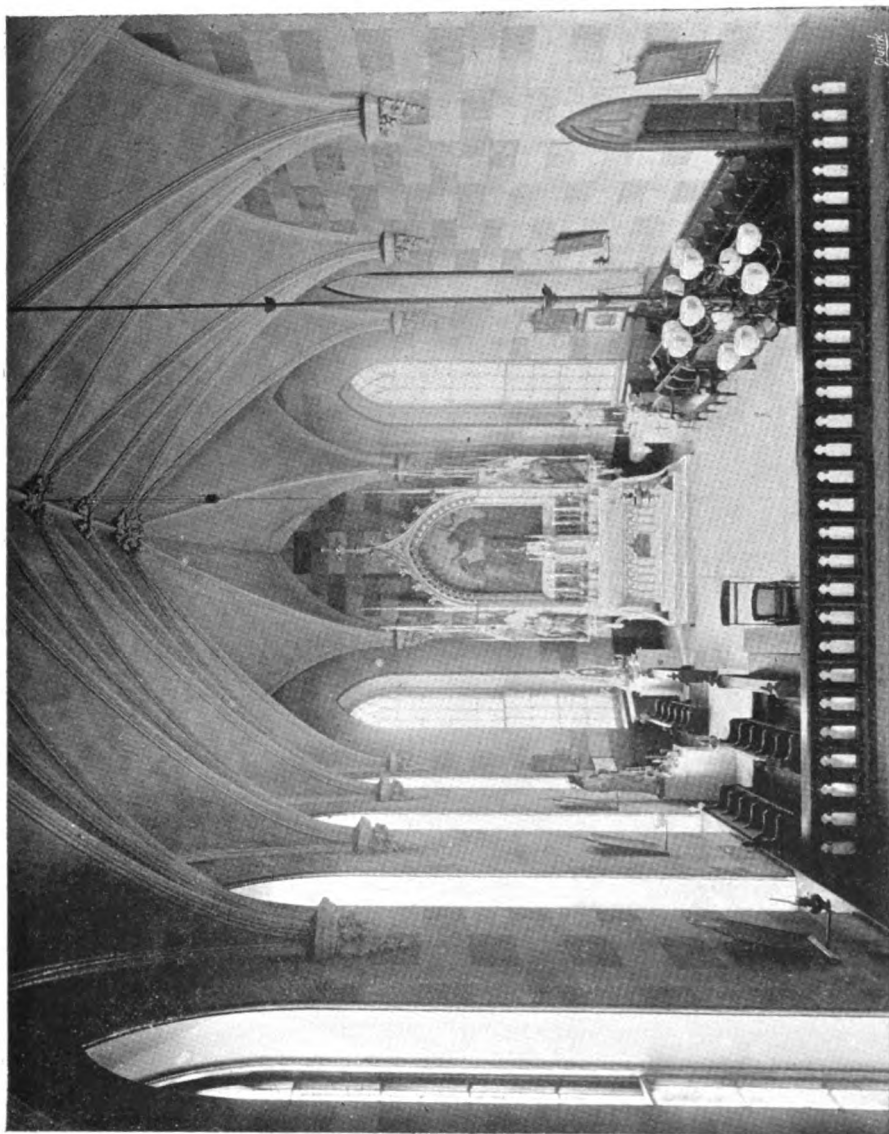
Nevertheless, however, classes were continued, and on Monday, April 1st, the Archbishop conferred Tonsure and Minor Orders on Messrs. D. C. Cull and Earnest Windhorst, of Cincinnati, and on Mr. J. C. Little Rock. On Wednesday, May 31st, Rt. Rev. John M. McLaughlin, conferred Subdiaconship on E. J. Windhorst, of Detroit, and on June 1st, conferred Diaconship on the same, and on 4th, Rev. Mr. Windhorst was ordained Priest.

On the 10th, Mr. St. Mary's, at the American College, Rome, conferred Holy Orders during the Spring. Mr. William Menke had received Tonsure, and Mr. Schoenhoert had received Tonsure and Minor Orders.

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At nine o'clock A. M., on Monday, December 14th, the ceremony began the blessing of the Chapel, according to the



CHAPEL OF ST. JOHN THE BAPTIST.

Ritual. After the dedication and before the Solemn Pontifical Mass, Tierce was sung by his Grace, together with the ministers and choir. The Archbishop then vested at his throne. Rev. F. J. Pabisch, D.D., President of the Seminary, acted as Assistant Priest; Rev. Wm. M. Carey and Rev. Thomas Byrne, as Deacons of Honor; Rev. E. Hecht, D.D., and Rev. P. H. Cusack, as Deacon and Subdeacon of office. The Rev. Mr. Quinn was Master of Ceremonies. The other offices were filled by students of the Seminary.

The ceremonies throughout were grand and impressive, and were witnessed by many of the benefactors of the institution, and by invited guests.

After the Gospel, the Most Rev. Archbishop, upon the refusal of the Rt. Rev. Bishop Toebe, addressed the students and benefactors with that fatherly affection and spiritual unction for which he was always distinguished. He spoke to them words which must have sunk deep into their hearts, and which they could scarcely ever forget. He gave succinctly the history of the festival of the day, thanked and blessed in God's name, the generous benefactors, and in words of eloquent zeal impressed those preparing for the Holy Priesthood, with the necessity of preserving the two great virtues of their state—humility and purity. The motto of the Priest and Seminarist, he said, should be "*Malo mori quam fœdari.*" Heavenly Father, death sooner than dishonor!

At the end of Mass, the Reverend President of the Seminary addressed the Most Rev. Archbishop, and all present, in the name of the Seminary.

At the earnest solicitation of Archbishop Purcell, Rt. Rev. Bishop Toebe, who was present in the sanctuary during Mass, pleased the audience by recounting some of his reminiscences as a Seminarist at Mt. St. Mary's, when in its infancy. He said that he would always regard it as his Alma Mater, and intended that it should also be the Alma Mater of all those who were intended for his diocese of Covington, and who were expected to do valiantly in that "dark and bloody ground."

At 3 o'clock P. M., Bishop Toebe sang Vespers in presence of the Archbishop, and gave Benediction of the Blessed Sacrament.

The day was a happy one, happily and religiously spent, and, no doubt, is still remembered by all who took part in the celebration.

Besides the clergymen already mentioned, there were present on the occasion, Very Rev. Edward Purcell, V.G.; Very Rev. J. A. McGill; Rev. James F. Callaghan; Rev. W. J. Halley; Rev. L. Buyschaert, S. J.; Rev. C. Driscoll, S. J.; Very Rev. Otto Jair, O. S. F.; Rev. Father Ubaldus, O. S. F.; Rev. J. C. Albrinck; Rev. G. H. Kuhr, D.D.; Rev. H. Ferneding, Rev. J. M. Mackey, Rev. Dr. Kiss, Rev. R. Broring, Rev. J. M. Bonner, Rev. J. B. Murray, Rev. P. Guilfoyle, Rev. F. Karge, Rev. H. J. Richter, D.D., and Rev. Father Guido, of the Passionists.

The first ordinations after the blessing of the Chapel were conferred by the Most Rev. Archbishop. Mr. W. H. Tappert, of Covington, received Tonsure and Minor Orders, and Mr. A. Siebenfoercher, of Cincinnati, received Priesthood. On Friday, the 22d of December, Mr. James Burns was made Subdeacon, together with W. H. Tappert, and on Saturday the same gentlemen were made Deacons.

During the year, a valuable addition was made to the Seminary grounds, a hand-ball alley and a gymnasium. The first was erected by subscriptions obtained by Father William Carey, and the expense of the latter was defrayed by the treasury of the institution.

The attendance during the year 1872 was so large that the semi-annual examinations were made by two Boards. One took the classes of Latin, History, English and German; the other took the classes of Greek, Mathematics, Natural Sciences and French. The examinations were held on the 22nd, 23rd, 24th, 26th and 27th of February, between the hours of 9 and 12 A. M., and 2 and 4 P. M.

Another of the old students of the "Mount," Rev. W. T. Bigelow, was called to his reward in the beginning of the year. We have become acquainted with him throughout this history, and have learned to revere his many eminent and Christian qualities. He died at his post, working for the poor and deserted who had fallen victims to the dreaded small-pox.

At the outbreak of the pestilence, Father Bigelow applied for a number of Sisters of Charity to attend the stricken, many of whom were dying from want of proper care and nursing. The devoted Sisters cheerfully responded to the call, but when they arrived in Steubenville foolish and blind prejudice refused to permit them to undertake their dangerous work of mercy. The door of the hospital was closed against them, through fear that their good deeds would be rewarded with the

gratitude and the blessings of the victims of the disease whom their charity had snatched from death.

In this city of pestilence, in the midst of death, with contagion clinging to his garments, Father Bigelow labored by day and night at the bedside of the sick and dying. It was hoped by his friends that he would escape, but God willed otherwise. The Divine Master, Whom he so faithfully followed from boyhood to the last moment and last work of his life, measured his merits, not by years but by labor, and so called him to his reward in the full vigor of his manhood, and in the first decade of his priesthood.

Father Bigelow was born in Lancaster, Ohio, in 1842, of a family that had given a daughter and several near relatives to a religious life. At the age of twelve he was sent by the Archbishop of Cincinnati to the Seminary of St. Thomas, Bardstown. After some years of study here he was transferred to Mount St. Mary's of the West, where he graduated with high honor in 1860. At both places he was distinguished for his rapid and unsurpassed proficiency in all his studies. God had gifted him with extraordinary talents which his intense, restless love of knowledge actively employed in storing his mind with everything that could fit him to discharge in the most perfect manner the duties of his high and holy vocation. Those who knew him in the days of training and discipline for the spiritual battlefield, on which like a true soldier of the cross he breathed out his life, will well remember him for exemplary conduct as well as for his modest leadership of his classes.

In 1864 the faithful Levite became a worthy priest. His first and only mission was Steubenville. To his people he was ever the priest of God, always toiling, living only for their benefit; never thinking of self, doing all that was possible for their spiritual and temporal improvement. His influence was felt throughout the whole community, and his Protestant fellow-citizens felt honored by his acquaintance, admired him for his ability as a scholar, and respected him for his virtues. He left to his successor a large and flourishing school under the direction of the Sisters of Charity. Success in everything he undertook accompanied him during his ministry. He had an enthusiasm for God and the Church that was never darkened by the shadow of fear or despondency. Had he lived he would have been, without doubt, a great priest in the history of the American Church. He was and always will be a great priest in the history of God and His Angels.

Following this sad event came the happy tidings in February, that two of the Seminary's friends, one a student, the other a professor, had been appointed by the Holy See to fill the vacant Bishoprics of Fort Wayne and Cleveland. These honored men were Joseph Dwenger, of the Congregation of the Precious Blood, and Richard Gilmour, Pastor of St. Joseph's Church, Dayton.

On the 5th of April, the Most Rev. Archbishop conferred the Minor Orders, Exorcist and Acolyte on Mr. Algernon Brown and Subdeaconship on Mr. Matthias Mueller. The same gentlemen received Deaconship on the following day, and Rev. Mr. James Burns received Priesthood.

A valuable accession was made to the staff of able and devoted professors during the month of April in the person of Rev. J. Kristoffey, D.D. This reverend gentleman was a Roman graduate, a domestic prelate of His Holiness, and an ecclesiastic of much culture. Acquainted with many oriental languages, and much esteemed by the prelates of his native land, Hungary, he was indeed a valuable addition to the Seminary corps.

His arrival was followed by the departure of Rev. William Carey, who vacated his professorial chair to succeed Rt. Rev. Bishop Gilmour as pastor of St. Joseph's Church, Dayton, Ohio.

The faculty now comprised Rev. F. J. Pabisch, D.D.; Rev. E. Hecht, D.D.; Rev. Thomas S. Byrne, Procurator; Rev. P. H. Cusack; Rev. B. Engbers, Rev. J. Kristoffey, D.D.

Ordinations were held on May 23rd. The Most Rev. Archbishop conferred Subdeaconship on Mr. Algernon Brown, and on the following day Deaconship. On the 25th, Rev. Mr. Brown received Priesthood.

After the opening of the Fall session Minor Orders were conferred on the following students of the Seminary: Florence Brugge, Nicholas Eilerman, John H. Feldman, A. Fischer, John J. Kennedy, Henry Rowekamp.

On December 18th, Tonsure and Minor Orders were conferred on Patrick Gleason, of Nashville; on the following day the same gentleman, together with Nicholas Eilerman, received Subdeaconship. On the 20th they were made Deacons, and on Saturday, the 21st, Rev. Mr. Eilerman was ordained Priest.

On the 5th of March, 1873, the Most Rev. Archbishop conferred Tonsure and Minor Orders on Joseph Blenke, of Covington, and Clement

Rhode, of Alton ; on the 7th the same gentlemen received Subdeaconship, on the 8th, Deaconship, and on the same day Rev. Mr. M. Mueller received Priesthood.

The number of students enrolled for the new year was one hundred and seven, being distributed through the various departments, classical, philosophical and theological.

Many a heart among the young students grew heavy when the announcement was made to them of the sudden death of an old student of the Seminary, Father Thisse, of Springfield, Ohio. He was returning home from a sick call some distance in the country when his horse became frightened and unmanageable ; in turning a corner a few squares from his residence he was thrown out with such violence that the fall fractured his skull. He was taken up insensible, lingered about an hour in this condition, and then passed to his reward in heaven.

Father Thisse was a native of Lorraine. He finished his studies at Mount St. Mary's, and was ordained Priest on the Feast of the Holy Innocents, 1853, by Cardinal Bedini, when, as Papal Nuncio, that prelate visited the United States. His first mission was Chillicothe. After a zealous labor of several years in this place he was transferred to Piqua, thence to the important congregation of Springfield.

Here he worked zealously to build a suitable church for the people who were rapidly increasing in numbers, and succeeded in erecting a pastoral residence and a large school for the children.

On Saturday, May 31st, a solemn Mass of Requiem was sung for his soul at the altar of St. Raphael's Church, where he had long and faithfully served the bereaved congregation, who now crowded the beautiful church to express their love and sorrow for their pastor whom death had so suddenly and terribly snatched away. Rev. Father Hemstegger, Vicar-General of Columbus, and a fellow student of the deceased, sang the Mass, assisted by Rev. James Kearney, of Urbana, and Rev. John Murray, of Chillicothe. Rev. James Burns, assistant pastor of Springfield, was Master of Ceremonies. Rev. F. De Cailly, of Lancaster, preached the funeral sermon.

During the passage of the funeral to the grave-yard, business throughout the city was in a large degree suspended. The body was followed to its last resting place by thousands, Protestant and Catholic, to express their esteem for the priest and their sorrow at his loss.

The gloom following the sudden demise of Father Thisse had

scarcely cleared when the diocese was called to deplore the sudden and tragic fate of Rev. Peter Geyer. This worthy and beloved young priest, a native of Dayton, performed part of his studies in Mount St. Mary's, and completed them in the American College, Rome.

His death was very sad. About nine or ten o'clock, on the night of the 25th of June, he and his younger brother went to bathe in the Ohio River, near Ripley. The spot chosen was a very treacherous one, and had already proved fatal to nine persons. They were but a short time in the water when both, presumably in their efforts to save each other, sank, never to rise alive. Father Geyer was only in his twenty-seventh year. He had endeared himself to his fellow-students in the Seminary, and had won the hearts of young and old in his congregation by his kind manners, his sincere piety and devotion to duty. Twelve of his flock accompanied his remains to Dayton.

The Seminary, during the year 1874, was under the care of Rev. F. J. Pabisch, D.D., President; Rev. P. H. Cusack, Vice-President; Rev. E. Hecht, D.D.; Rev. T. S. Byrne, Procurator, and Rev. B. Engbers.

On Wednesday, February 25th, Tonsure and Minor Orders were conferred on Mr. John T. Daly. On Thursday and Friday, Subdeaconship and Deaconship were conferred on Messrs. J. J. Brinkers, F. Brugge, J. P. Daly, J. M. Feldman, Henry J. Paul and Francis Quatman. On Saturday Rev. Messrs. Brinkers, Daly, Paul and Quatman were raised to the dignity of the Priesthood.

In May the glad announcement was made to the public by the Procurator of the Seminary, Rev. T. S. Byrne, that the institution was almost entirely out of debt. "When it is considered," said the Archbishop, "what costly improvements have been made in the Seminary building proper, and in the out-houses, in chapel, library and plumber work, the last item alone, not including gas fixtures, reaching the high sum of \$7,000, we cannot sufficiently thank Almighty God that the education of young men for the ministry is regarded by a liberal and enlightened community as their first duty and honor."

The plumbing referred to by the Archbishop was one of the greatest of the improvements. It consisted of an entire system of steam heating apparatus, and took the place of the old stoves which formerly were used to heat the apartments. Considering the extent of the building, the number of rooms, chapel, library, refectory, etc., it was truly

remarkable that the institution, subsisting as it did on the liberality of the people, should be able to free itself from the debts incurred by such extensive improvements.

On Thursday, the 28th of May, in St. Joseph's Cathedral, Columbus, Subdeaconship was conferred on Mr. Michael Meara, of Columbus, and Mr. Henry Dues, of Cincinnati, by Rt. Rev. Bishop Rosecrans, D.D. The following day the same received Deaconship and on Saturday, May 30th, were ordained Priests.

Rev. Messrs. Feldman and Brugge were ordained Priests in the Seminary, by Archbishop Purcell, on Saturday, the 30th of May. Rev. J. F. Hahne, of Emmanuel Church, Dayton, where the former was baptized, and Rev. H. Ferneding, of St. Paul's, Cincinnati, in which Rev. Mr. Brugge was baptized, assisted in the imposition of hands. Rev. Father Brugge sang his first Mass in St. Paul's Church, and Rev. Father Feldman, in Emmanuel Church, Dayton.

On Wednesday, October 28th, Tonsure and Minor Orders were conferred on Mr. J. Quatman, of Cincinnati, on the 29th the same gentleman, together with Mr. Francis Kemper, of Detroit, received Subdeaconship; on the 30th, they received Deaconship and on the 31st, Priesthood.

A surprise entertainment took place May 31st, the occasion of the fifty-first birthday of the beloved President, Very Rev. F. J. Pabisch, D.D., LL.D. All the preparations were made the afternoon previous, and conducted with sufficient secrecy to insure a complete surprise to the worthy recipient of a thousand congratulations.

At the appointed hour the President and all the members of the faculty, with Father Gleeson, of Clarksville, Tenn., and Messrs. Jones, Meyers and Cullinan, were invited to the hall of the Seminary, where the students in waiting conducted them to their seats amid the plaudits of the auditorium. The hall was brilliantly illuminated, and over the chair prepared for the Superior was traced the well-known motto, "Ad Multos Annos." The splendid string band composed of the students, immediately rendered a fine selection, after which Rev. M. W. Walsh read the following address:

Rev. and Beloved Superior:

The pleasing but weighty task has devolved upon me of giving expression to the kind wishes and sincere congratulations which each of

us whispers in the secrecy of his thoughts or exchanges with those of his companions on this your fifty-first birthday. This shower of good will and benediction wells up from hearts filled with admiration and reverence, and falls upon you as silently as the dew of heaven upon the lily and the rose, rendering more conspicuous the pure lustre of the one, and the ardent glow of the other. Its voice I am asked to echo, its meaning to explain.

Feeling knows no words. Its language is a shake of the head, a sigh, a glistening tear, a look which speaks volumes; and so in the upturned faces before you might you read its most perfect expression.

As we look upon you to-night, in the prime of life, in the full possession of physical strength, in the full glory of mental power, how much do we long for their continuance, "*Ad Multos Annos.*" If, in imagination, we place ourselves beside you on the height of fame to which your ability and industry have raised you, seeing you there in the foremost ranks of science, honored by the learned on both sides of the Atlantic, first in the councils of the Church, first in the esteem of your superiors, first in the hearts of thousands of ministers of Christ, whom you have trained for the altar—if from this height, I say, we trace with you through half a century your "footprints on the sands of time," how much have we to admire, how little have you to regret. For us it is a lesson to the mind, a benefit to the soul, thus to see in practical relief, principles which we have been taught to cherish, and truths we have been instructed to hold. Commencing life amid all the glitter of human prospects which could tempt the ambitious or charm the youthful mind, success and distinction awaited your behest. The academy and the palace seemed about to vie to confer the first favor. But, casting aside the roses which line the path to European renown, you preferred, for Christ's dear sake, the thorns of our Western wilderness, and came here, over the wild waste of waters, to impress the stamp of your genius on our literature—the stamp of your teaching upon our priesthood, and the stamp of your untiring solicitude and energy upon our infant Church. Who will deny that such complete self-sacrifice merits our universal eulogy?

What wonder that we, the recipients of such a blessing as that of your presence, your example and your instructions, should, on a happy occasion like this, break through the restraints with which respect for your feelings surround us, and say much that is painful for you to hear but delightful for us to tell!

Receive then, beloved Father, the imperfect expression of the love of your children, some of us about to pass, alas! from under your paternal care, others advancing to its more immediate enjoyment. God grant that for years to come our Alma Mater may continue her good work under your wise direction; that rank after rank of soldiers of the Cross may go forth armed by you for the combat, and that each succeeding birthday may find those under your charge, who are as ready to pay a large debt of gratitude by at least a just appreciation of your services to God and the Church, as your faithful children in Christ.

When the President arose after the address, the enthusiasm was unbounded, and for several moments he could not obtain a hearing. Finally, with characteristic modesty, he expressed his entire surprise at the entertainment tendered him, and said that the praises which were showered upon him, far exceeded his real merits; that the height of his ambition was to remain among the students, and that his motives in the performance of his various duties were entirely disinterested.

The esteemed and genial Vice-Rector, Rev. P. H. Cusack, was then called upon, and amid thunders of applause, arose and delivered a most happy, extemporaneous speech. He spoke in the name of the Faculty, and claimed that they did not fall behind the students in reverence and love for their chief. In their name he then presented the Doctor with a magnificent gold watch as the gift of the Faculty. The Doctor again arose, and in most felicitous terms returned his thanks. Music followed, after which the Treasurer, Rev. T. S. Byrne, was called upon for a speech, and in appropriate terms referred to the noble work in which his Superior was engaged, that of preparing ministers of the great and awful sacrifice. The earnestness of manner and beauty of language, peculiar to the worthy Professor, enchained attention and elicited great applause. Next, all the reverend professors and respected guests were called upon and delivered appropriate remarks, to which the reverend Superior made suitable replies. After splendid music by the band, the Rev. Treasurer invited all to a splendid repast prepared in the refectory.

On the 30th of June, 1875, the Most Rev. Archbishop conferred Tonsure and Minor Orders on Clement Berding, Thomas Conway, J. F. Frohmiller, James P. Henry, J. Kuhlman, J. H. Menke, J. X. Meyer, B. Muething and B. Roesner. On July 1st and 2nd, all the above,

except J. P. Henry, were made Subdeacons and Deacons. On Saturday, July 3rd, Rev. Messrs Frohmiller, Kessing, Kuhlman, Menke, Meyer, Muething and Roesner were ordained Priests.

Soon after the opening of the Fall session it was announced that Rev. C. S. Kemper, D.D., of Dayton, who had taken his degrees in Rome, was to be added to the Seminary staff on his return to Cincinnati.

The Most Rev. Archbishop, on the 15th of December, conferred Tonsure and Minor Orders on Messrs. John Cunningham, Francis Varelman and Joseph Meiwes; on the 16th, Subdeaconship on Messrs. J. Cunningham, F. Varelman, James Henry and J. Meiwes; on the 17th, Deaconship was conferred on the Rev. Messrs. Henry, Cunningham and Varelman, and on the 18th, Priesthood was conferred on Rev. Messrs. Clement Berding, Thomas Conway, James Henry and Martin Walsh.

The new year opened with the death of one of the first students of the Diocesan Seminary, Rev. Cornelius Daly. He was ordained in the Seminary Chapel at Brown County, in May, 1842, by Archbishop Purcell. The first years of his priesthood were spent in Doyletown, now belonging to the Cleveland diocese. From this mission he was removed to the rapidly growing congregation of Akron. When the Diocese of Cincinnati was divided he remained with the older See, and was appointed successively to the congregation of Chapel Hill and Covington, Ky. In 1851 he was sent to Fayetteville, Brown County, where he remained till the hour of his death.

He passed to his reward after thirty years of continual labor in the spiritual vineyard. All of his long self-sacrificing labor was given to laborious missions, work that heavily taxed the strength of body and soul. But the work was well and cheerfully done in the sole hope of an eternal recompense.

On Wednesday morning, the 26th of January, a solemn Requiem Mass was celebrated for this venerable, faithful priest, in the Fayetteville church. Many of his fellow-priests attended the funeral to do honor to the remains of one who had come down to them from a former generation of missionaries, nearly all of whom had gone to render an account of their stewardship.

Most Rev. Archbishop Purcell celebrated the fiftieth anniversary of his priesthood on Sunday, the 21st of May, 1876. It was the first

event of the kind in the history of the Catholic Church in the United States, and owing to the eminence of the Prelate, his greatness both in learning and virtue, and his unequalled efforts in the cause of truth, it was a celebration worthy of him, and of his beloved children of the clergy and laity. His name was a household word throughout the country, and his noble qualities of heart and mind were revered, not alone in his own diocese, nor in his province, but throughout the length and breadth of every province, diocese and parish of the United States. We would gladly chronicle the entire celebration, but must perforce limit ourselves to the part taken in it by the Seminarists.

These young Levites were his tenderest care from the beginning of his Episcopate. Never were they forgotten. Whether at home or abroad, scaling the Apennines or tossed on the billows of the Mediterranean or Adriatic, his mind reverted to home, and his "dear Seminarists," as he was wont to call them. They were always before his mind, and were ever the subject of his enterprising zeal. His labors for their welfare form the brightest and most enviable jewel in the crown which is due to him from a deeply indebted posterity. Even in the instance of his Golden Jubilee, we see him turning from the plaudits of the thousands to throw himself upon the bosoms of his young clerical friends. His love and confidence were not misplaced, for the Seminarists welcomed him, their Father, with words of fervent love which sprang almost unbidden from their heart of hearts.

The following description is from the *Telegraph*:

MOUNT ST. MARY'S CELEBRATION.

We have often referred to this institution of ecclesiastical learning. Every time we have visited it we have had before our mind's eye, the eloquent, but brief eulogy of Sir Christopher Wren, buried beneath the Protestant Church of St. Paul, London: "Si quaeris monumentum circumspice:" If you seek his monument look around. Mount St. Mary's is the monument of the first Archbishop of Cincinnati; not the edifice in stone and mortar, in lofty corridors and smooth walks, but in the Catholic youth who have been instructed and sent forth to battle against the vain and fleeting things of this world.

Our space forbids us to refer at length to Mount St. Mary's of the West; but we must place before our readers, the rejoicings which took

place there on the 22nd inst. on the part of the learned Faculty and intelligent alumni in honor of the Founder of this excellent institution of learning. We approached it on foot and were amazed at the dense foliage which shaded us as we advanced toward the main entrance. Pendant from the trees close to the walk were the banners of the church and our beloved country. At intervals of five feet there were lanterns of modest make. Their checkered sides swayed to and fro amid the odorous foliage in the western breeze that whistled in and around Mount St. Mary's Seminary on the evening of the 22nd of May.

The main entrance was tastefully adorned with the colors of God's Vicegerent and the land of Washington and Carroll. We were greeted, as usual, by the Rev. President and his active assistants. Soon we were summoned to the dining-hall, where the venerable Prelates and beloved clergy and esteemed laity, who had come from afar and from the city, to do honor to the first Archbishop of Cincinnati, had assembled. The dinner was plain, substantial, worthy of the Golden Jubilee.

After the Archbishops, Bishops, Priests and Academicians and guests had done justice to the good things, the students of the Theological department through one of their number, presented his Grace with an address. The response was brief, but, as ever, paternal and affectionate. Next came the address from the Preparatorians. This, like the former, elicited a most felicitous response from the Archbishop.

From the dining-room we repaired to the library, where we spent a very pleasant hour, and from there to the exhibition hall, one of the largest in the country in a seminary. Over the proscenium, we read :

"Hic est Sacerdos quem coronavit Dominus."

This is the Priest whom the Lord has crowned.

The music was charming and the acting creditable. The following was the programme :

IN FIDE VIVO.

ENTERTAINMENT IN HONOR OF THE FIFTIETH ANNIVERSARY OF THE PRIESTHOOD
OF MOST REV. J. B. PURCELL, D.D., BY MOUNT ST. MARY'S LITERARY
ASSOCIATION, ASSISTED BY THE PHILHARMONIC ORCHESTRA
AND MENDELSSOHN GLEE CLUB, MAY 22, 1876.

Golden Jubilee, May 21, 1876.

PROGRAMME.—PART I.

Overture—Tancredi,	- - - - -	Rossini
ORCHESTRA.		
Congratulations of the Association.	- - - - -	
By the Moderator, REV. T. S. BYRNE.		
Chorus—Hymn of Peace,	- - - - -	Kellar
MENDELSSOHN GLEE CLUB.		

PART II.

"The Hidden Gem."

A Drama in Two Acts by Card. Wiseman.

Dramatis Personæ :

Euphemianus, a Roman Patrician,	- - - - -	W. J. MANNING
Alexius, under name of Ignotus, his son,	- - - - -	F. A. WIMSEY
Carinus, a boy, his nephew,	- - - - -	CHAS. B. MOULINIER
Proculus, his freedman and steward,	- - - - -	JAS. M. HARTNETT
Slaves {	Eusebius, freed after Act I,	F. H. VARELMANN
	Bibulus, " " " "	B. F. DICKHAUS
	Davus, " " " "	H. W. GRIMME
	Ursulus, " " " "	J. E. HOGAN
	Verna, " " " "	F. H. BENE
Gannio, a beggar,	- - - - -	GEO. F. LENTZ
Imperial Chamberlain,	- - - - -	P. M. JONES
Officer,	- - - - -	JOHN WEBER

MUSIC.

After Scene 1.		
Creation (Haydn)	- - - - -	ORCHESTRA
After Scene 3.		
Trio, "Last Rose of Summer" (F. V. P.)	- - - - -	LUTZ, MANNING AND REUSENZEHN
After Scene 4.		
Solo, "Man the Life Boat" (Russel)	- - - - -	F. A. WIMSEY
After Act I.		
Village Swallows (Strauss)	- - - - -	ORCHESTRA
After Act II, Scene 2.		
Zingara (Faust)	- - - - -	ORCHESTRA
After Act II, Scene 3.		
Fra Diavolo (Auber)	- - - - -	ORCHESTRA
Chorus, "Farewell,"	- - - - -	MENDELSSOHN GLEE CLUB

Ecclesiae et Patriae.

MOUNT ST. MARY'S LITERARY ASSOCIATION.

REV. T. S. BYRNE, *Moderator*,
H. W. GRIMME, *President*,
J. M. HARTNETT, *Vice-President*,
WM. J. MANNING, *Secretary*,
F. A. WIMSEY, *Treasurer*.

The Mount was enveloped in Cimmerian darkness when the dramatic entertainment ended. One could not see "the length of his nose" out of doors. We scarcely realized the bewildering light that flashed through the darkness for some moments. From the basement to the tower, in every window in the Seminary, and many of the trees in front there were as many hues of light as in a kaleidoscope. Each window had a pair of lanterns, one white, the other red and blue. The scene was sublime. Soon, however, the whole front was covered with the reflection of tongues of artificial fire; the whole vicinity was made scarlet. The company were loud in their expressions of praise of the taste and skill displayed in the illumination of the College. The Archbishop and others of the visiting Prelates left at 10:30 o'clock. As his carriage moved from the main entrance toward the public highway, bright lanterns swaying back and forward on either side, the alumni and guests gave three loud and prolonged cheers, the equal of which we will venture to say were never heard in Mount St. Mary's of the West before.

Long, indeed, will the evening be remembered; first, on account of the illustrious man whose Jubilee was being honored; second, the grand entertainment in the refectory and exhibition hall, and third, the handsome manner in which all the arrangements were carried out, especially the illumination of the College.

ADDRESS

OF THE CLERGY OF THE DIOCESE OF CINCINNATI, DELIVERED AT
THE BANQUET.

IN MEMORIAM JUBILAEI AUREI ORDINATIONIS SACERDOTALIS

J. B. PURCELL, D.D.

Amplissime Praesul:

Auspiciatissimus hic independentiae grandis hujus Americanae reipublicae annus saecularis, cunctis Statuum Foederatorum civibus sibi gratulantibus de felici primi existentiae nationalis saeculi consummatione sub universali praestantissimorum ingenii humani operum expositione celebratus—nobis dioceseos Tuae, presbyteris anno ordinationis sacerdotalis Tuae jubilaeo illabente,—gaudiorum spiritualium fontem uberrimum aperuit. Profecto, haec dies quam fecit Dominus: exultemus

et laetemur in ea ! Quis nostrum tam ferus et vere ferreus, qui hodie maneat immotus et frigidus spectator ? Quorum tam saxea pectora, quae non sola recordatio scindat ? Erumpat igitur, tamquam vox cataractarum multarum inclusus, corde jubilus resonetque jugiter hymnus gratitudinis filialis ! Quid, si cuncti ordines certant cingere caput Tuum corona gloriae ; si cum muneribus currunt fideles devoti ? Honor cui honor, tributum cui tributum debetur.

Sed merita Tua, quatenus lingua enarrabit ? Ex nobilissima, non opum sed virtutis prosapia oriundus, in Insula Sanctorum natus, pie liberaliterque educatus, in innocentia Tua ingressus es hanc patriam adoptivam, promptus ad omne bonum. Sophiae fontibus in venerabili S. Mariae ad Montes collegio praelibatus, S. Sulpitii spiritu imbutus, bonitatem, disciplinam et scientiam semper dilexisti. Sacerdotio initiatus, redux sicut gigas exultasti ad currendam viam Tuam. Constitutus pastor, praeses et professor Philosophiae et Theologiae in Collegio S. Mariae ad Montes, et per septennium munere Tuo apprime functus, episcopus Cincinnatensis creatus, non solum doctor, legislator, iudex, censor, gubernatorque dioceseos Tuae, sed et forma gregis ex animo factus es pastor. Fidem, quam consecrandus solemniter dedisti, in episcopatu fideliter servasti : siquidem B. Petri successoribus obedientiam canonicam per omnia exhibuisti, vocatus ad synodus venisti, Apostolorum limina statis temporibus personaliter visitasti, rationem de toto Tuo pastoralis officio reddidisti, mores Tuos ab omni malo temperasti et ad omne bonum commutasti ; divinis officiis jugiter mancipatus a terrenis negotiis et turpibus lucris alienus mansisti ; humilitatem et patientiam custodisti, aliosque docuisti, omnibus indigentibus propter nomen Dei semper affabilis et misericors fuisti. Ubinam gentium Tui similem virum inveniremus, qui per semi-saeculum in ordine sacerdotali Deo religiosum cultum quotidie exhibuisti, prae cunctis in meditatione suspensus, animi a laboribus pastoralibus fessi relaxationem in sola oratione et spiritualibus exercitiis quaesivisti ; verbum Dei, operarius inconfusibilis, instans opportune, importune praedicasti, arguens, obsecrans, increpans in omni patientia et doctrina, ignorantes et errantes ad agnitionem veritatis perduxisti ; adversarios fidei orthodoxae percussisti, in peccatoribus Deo reconciliandis die noctuque laborasti ; infirmis quacunque hora vocatus alacriter adstitisti ; cunctis affabilis, neminem repulisti ; moestorum consolator, dubitantium ductor extitisti. Et haec omnia tanto tempore, uniformiter et indesinenter praestitisti !

Quid mirum, si adhuc in minoribus agens, collegium cui praeeras, episcoporum Seminarium effecisti, imo futurum in eo formasti primum Americae Cardinalem! Quid mirum, si Tu sic ardens et lucens in candelabro pontificalis dignitatis positus velut stella effulcisti in Ecclesia Dei? Certe, Tibi officium pastoris nihil aliud est quam continuum exercitium altissimarum virtutum, charitatis, iustitiae et misericordiae. Quod ardentius exercitium quam erecto in Deum corde per varia loca discurrere quaerendo, sitiendo et procurando animarum salutem? Et Divus ait Bernardus: Quamvis vita contemplativorum pura sit dulcior et felicior, tamen vita Praelatorum est fortior et utilior, quorum est sensus suos ac omnia terrena, quasi quasdam divinas opes ad beneplacitum Dei dispensare.

In diuturno Tuo episcopatu, et praecipue postquam cum pallio de corpore B. Petri sollicitudo totius provinciae ecclesiasticae transmissa fuit Tibi, quanta fueris constantia, patientia; quam in Christiana et ecclesiastica disciplina instauranda sollicitus eaque, verbo scriptis et opere stabilienda indefessus, attestatur trium consiliorum provincialium pluriumque synodorum diocesanarum celebratio, exercitiorum spiritualium et collationum pastoralium institutio. Perfectionis Christianae exemplar bis duodecem, minus uno, episcopos eosque viros Apostolicos consecrasti; sanctitatis amator, ideoque status religiosi promotor et amplificator eximius, varios ordines adscivisti pluresque congregationes instituisti; Christum Dominum, qui transiit benefaciendo, aemulatus, pauperum, orphanorum expositorum, moribus et fama periclitantium in hospitalibus, omnis generis paternam curam agens, eis cum corporalibus spiritualia quoque vitae subsidia providisti: porro Christum, qui est lux mundi, secutus, parvulis innumeras cum piis magistris scholas, adolescentibus utriusque sexus ad altiorem animi culturam aspirantibus academias et collegia nobilia aperuisti; et, quod est caput omniumque bonorum fons, praeter magnificam ecclesiam metropolitanam splendidasque ubique locorum domos Dei, insigne Seminarium majus condidisti, curis incredibilibus sustentasti, totiusque provinciae clericis solidam in ecclesiasticis disciplinis institutionem procurasti.

Quid multa? Bonum pastorem Te dixi; laudavi satis. Utinam et nos imitatores Tui essemus, sicut Tu es Christi. Sed nil desperandum tanto duce et auspice tanto! Repromittimus Tibi obedientiam et reverentiam. Offerimus Tibi hunc denarium in pignus filialis amoris et gratitudinis. Suscipe, pater pauperum, hoc subsidium charitatis, et

preces charitatis secundum beneplacitum Tuum impende. Scimus Te virum ditissimae paupertatis esse, nihil habentem et tamen multos locupletantem !

Gratias agimus Deo Optimo Maximo quod Te nobis dedit patrem. Speramus, divina aspirante gratia, dignos nos reddendos tanta benedictione, ut ad multos adhuc annos sospes incolumisque servatus nobis, aureum episcopalis quoque consecrationis jubilaum possis celebrare in terris nosque omnes Tecum coronae gloriae aeternae participes fiamus in coelis.

In nomine totius cleri Diocesani Cincinnatiensis.

REV. F. J. PABISCH, D.D., *Praeses Seminarii*.

ADM. REV. OTTO JAIR, O.S.F.

ADM. REV. GUIDO MATASSI, C.P.

REV. E. HIGGINS, S.J.

REV. J. F. CALLAGHAN.

AN ADDRESS

TO OUR MOST REV. ARCHBISHOP, J. B. PURCELL, D.D., BY THE
THEOLOGIANS OF MOUNT ST. MARY'S SEMINARY ON THE
FIFTIETH ANNIVERSARY OF HIS PRIESTHOOD.

MAY 22, 1876.

Most Rev. Archbishop:

Your Grace's presence in the Seminary has ever been a source of joy to the inmates, filling their hearts with gladness and their tongues with words of welcome, but on this occasion it calls up memories such as only those can enter into who have had the honor of a long and intimate acquaintance with your Grace's life and history, and excites in the souls of all sentiments which, though they may be fully felt, can not be adequately expressed.

Any tribute of esteem we could offer your Grace would indeed fall far short of your deserts, but we feel that in proffering you the warm love of childlike hearts we do what is most natural to ourselves and acceptable to you.

As aspirants to the distinction of laborers in the vineyard of the Lord, we are happy to unite our feeble words of congratulation with the more eloquent voice of the clergy, being like them desirous of

carrying the fame of your deeds and the glory of your name wherever love of duty is prized and the ideal of the Christian priesthood is held in honor. The splendid history of your Grace's life during half a century in the priesthood, which has been so useful to the Church and will merit for you so glorious a crown in heaven, stands forth in the minds of all with unusual prominence to-day. But it were vain to attempt to go over the numerous and gigantic works of your laborious life; they meet one at every turn, up and down the whole diocese—churches, chapels, religious houses, orphanages, foundling asylums, educational institutions, (of which this noble Seminary is the crown and glory,) in fact whatever gives evidence of the presence of a living, active faith, is to be found wherever your Grace's influence has been felt or the blessings of your ministrations carried. Young and old cry out to-day, in the words of our Lord: "Euge serve bone!"

The pioneer, who knelt to receive your Grace's blessing before going forth to clear the forest and to cultivate the soil, tells to-day of your trials and hardships, your success and triumphs, and while reverently breathing a prayer of thanksgiving pauses to check the impetuous rush of his feelings and brush the tear from his eye. His memory goes back to the days when your Grace's diocese extended over a wide tract of country and your ministrations were balked by difficulties such as only a true follower of Christ and successor of the Apostles could have encountered with any hope of achieving an eventual triumph. Never taking a thought of self; regarding all labor light when performed in the cause of Christ, you went steadily forward in the glorious work of spreading the truth and saving souls, and the results of your labors are before the world to-day.

Carried along by unbounded charity, you were ever ready to spend yourself for the wants of others, and trusting in a supernatural strength—"in Fide vivo"—you looked difficulties in the face with the calm assurance of one who knows his own weakness indeed, but is also confident that God will not forsake his servants. Time went on. People flocked hither from distant states and foreign lands; towns sprung up all over the diocese, and some that had been villages rose to the importance of cities. The Church and her various educational, charitable and other institutions kept abreast of this material growth. The cross—emblem of man's salvation—rose on every side and shone like a beacon light in the morning sun. With this vast change that has

passed over the face of the country your Grace's name is inseparably connected. Soon the blighting poison of error threatened your Grace's flock, and, like the Good Shepherd, you saw the danger and thrêw yourself into the thick of the fight, and gained as complete a victory over the subtle enemies of the intellect as you had over the more material forces previously encountered.

Your Grace's life has been a copy of that of the Apostle of the Gentiles, and while looking back upon it through a vista of fifty years, we, your children of the theological department, set it before ourselves as a pattern for imitation, well knowing that we can do nothing on this great day so pleasing to God, or acceptable to your Grace as to assure you that we shall shape our lives on the model which your Grace has left us.

In conclusion, we pray God that your Grace may be with us many years, and that heaven's choicest and most abundant blessings may continually shower upon you.

THE THEOLOGIANS.

A CONGRATULATORY ADDRESS

OF THE STUDENTS OF THE PREPARATORY DEPARTMENT OF MOUNT
ST. MARY'S SEMINARY TO HIS GRACE, MOST REV. J. B.

PURCELL, D.D., ON THE FIFTIETH ANNIVERSARY
OF HIS PRIESTHOOD, MAY 22, 1876.

Most Rev. and Beloved Father:

Would that our tongues were to-day the adequate and faithful interpreters of the feelings that fill our hearts. Grateful to the Giver of every good and perfect gift, for the many and great blessings received through your Grace's ministrations, and prompted by sentiments of tender filial love, we, your children of the Preparatory Department of Mount St. Mary's, beg to offer your Grace the sincere congratulations of loving hearts on this most happy and auspicious occasion.

We celebrate the anniversary of the day which gave to the Church in America an ardent and zealous priest; to Heaven, a faithful messenger of the divine commands; to an illustrious institution of learning, an efficient and learned president; and to a young and struggling diocese, a pious, unostentatious and energetic bishop. For fifty years

has your Grace broken the Bread of Life to those sighing for the heavenly manna, yearning for the bliss of the heavenly Jerusalem and awaiting in patience and calmness of soul the coming of the hour which would free them from the fetters of the perishable things of earth. Fifty years have found your Grace laboring with untiring energy and heaven-born zeal, with an ardor which no trial or hardship can abate, with the courage which no obstacle, however apparently insurmountable, can daunt, with a love of the duties of your sacred office which increase in intensity as years go by.

Fifty years have found you ever the same faithful priest devoted to the interest of God, hearkening to the voice of duty, and obeying the summons of Christian charity; ever the same kind father, solicitous for the wants of your spiritual children, and putting forth your best energies to meet them; ever the same messenger of Heaven, proclaiming, "Glory to God on high and peace on earth to men of good will." Fifty years have found your Grace the same intrepid defender of the doctrines of the Catholic Church, and the fearless champion of her rights, spending yourself to instill into pure minds the principles of Christian virtue. For fifty years has your Grace been a father to the fatherless, a protector to the weak and oppressed, and a friend to the erring and the outcast, when the world turned coldly from them. For fifty years have you comforted the distressed, softened the trials and hardships of the care-worn and weary, and received with outstretched hands and paternal embrace the prodigal son returning to his Father. For fifty years have your words, your teaching and your example kept the lamp of Catholic faith aglow.

To purify the intellect from the cold and irreligious rationalism of the day; to cleanse the conscience from the blighting stain of sin; to visit the sick-room; to watch and pray at the bed of the dying; to strengthen and comfort the soul in its last terrible conflict with the powers of evil, and to send it forth clad in the armor of faith and the vesture of grace to meet its God, have been among the duties that have engaged your ceaseless care and solicitude.

The souls that have been saved from ruin through your Grace's ministrations; that have been led from darkness and the shadow of death to the glorious light of the truth; that have been rescued from a life of sin and shame to the love and practice of virtue; that have been stimulated to higher purpose and nobler exertions in the cause of God,

and that owe the grace of their conversion or perseverance in well-doing to your prayers and mementoes, all these are witnesses to your fidelity and will plead before the Throne of Mercy in your behalf.

The mantle of the sainted Fenwick has fallen and still rests upon the shoulders of a true successor of the Apostles, and a faithful guardian of the interests of Christ's church. Heaven sent you to perfect the work which the holy Fenwick had commenced. The number and piety of the fervent Catholic souls now under your care; the large body of energetic and devoted priests whom you have gathered around you; the many altars on which Christ presents Himself for the adoration of the people, and the many places from which rises the shining emblem of man's redemption, the many noble institutions of learning, where youth is taught the inestimable lesson of Christian virtue and science; the happiness and peace which everywhere prevail among your people—all, all are eye witnesses of your holy zeal, of the fidelity with which you have executed the divine mandates, and of the ceaseless anxiety and undivided attention you have given to your Master's interests.

Though distracted by the cares of your ministry, and wearied by incessant labor, you have never forgotten Mt. St. Mary's of the West. Here have your hopes centered, and here have you oftentimes sought rest among your loving and obedient children. Be assured, beloved Father, that the students of the Preparatory department have never failed to appreciate your kindness, have never been unmindful of the debt of gratitude which can never be fully repaid, but may be partially, by the many fervent prayers which they always, and especially to-day, breathe to heaven in acknowledgment of favors granted through you. To-day we thanked Almighty God, for having sent us so good and so worthy a prelate, and we thank you, Most Rev. Father, for the encouragement we have received from your kind advice.

We rejoice with all your people, that you have lived to see this day and we tender you the congratulations of hearts overflowing with love.

If happiness in old age consists in the consciousness of having done one's duty and fulfilled all the obligations imposed by the love of God, fraternal charity and Christian piety, surely you can exclaim with the Apostles, "I have fought the good fight, I have kept the faith."

THE STUDENTS OF THE PREPARATORY DEPARTMENT.

On Wednesday, September 20th, Tonsure and Minor Orders were

received by J. Burwinkel, Alfred Dexter, Joseph Lutz, Joseph Stoppelman, of Cincinnati, and August Rausch, of Little Rock. On the following days these gentlemen received Subdeaconship and Deaconship, and on Saturday all were made priests, except Mr. Rausch.

In 1877 there was an attendance of ninety-seven, representing the dioceses of Cincinnati, Columbus, Fort Wayne, Detroit, Covington, Alton and Little Rock. There were twenty-two Theologians, fifteen Philosophers and sixty Preparatorians.

On February 27th, Bishop Borgess, in the Chapel of the Passionist Monastery, Cincinnati, conferred Tonsure on G. F. Lentz, a student of the Seminary for Fort Wayne; on the following days Mr. Lentz was made Subdeacon and Deacon.

During the year Rev. H. Mueller, D.D., Pastor of Bellaire, Ohio, became a member of the faculty.

On September 18, 1878, Tonsure and Minor Orders were conferred on Bernard Dickhaus, Henry Bene and Henry Horschmyer; on the 19th, Subdeaconship; on the 20th, Deaconship, and on the 21st Bernard Dickhaus was ordained Priest.

An old and faithful friend of the Seminary, Very Rev. J. B. Hemsteger, Vicar-General of Columbus, died on the 18th of October. Among the clergy of Ohio none was more revered for his priestly virtues. Among the many who knew him his name was a synonym for gentle piety. A venerable Bishop said of him, "God never gave to the Church of the United States a better priest."

He was educated in Mt. St. Mary's and at the time of his death was in the twenty-fourth year of his priesthood. His pastoral charges were at Piqua and Holy Cross Church, Columbus, of which he was pastor when he died. The office for the dead was chanted on the following Monday by the Bishop and clergy. Pontifical Mass of Requiem was sung by Bishop Toebbe, of Covington, assisted by Father Westerholt, of Cleveland; Father Specht and Father Pilger acted as Deacon and Subdeacon; Rev. G. H. Ahrens was Master of Ceremonies, assisted by Rev. W. H. Mulhane. Archbishop Purcell preached the sermon in the Church and Bishop Toebbe the sermon at Calvary Cemetery, where the remains were interred.

The Archbishop, who had conferred Holy Orders on him, spoke in the most feeling manner of the great good Father Hemsteger had accomplished in the years of his ministry, by his exemplary life, as

well as by his services as a priest. His preaching and practice had always harmonized.

Bishop Rosecrans was absent from the funeral. He was on his death-bed. The remains of Father Hemsteger were carried to their last resting place by Revs. Gallagher, Meara, Weber, Noonan, Fisher and Stehle.

On the 19th, 20th and 21st of December, the Archbishop conferred Tonsure and Minor Orders, Subdeaconship and Deaconship on Mr. Henry Tappert, of Covington, and on Ember Saturday, Rev. Mr. F. H. Bene, was ordained Priest.

RIGHT REV. HENRY JOSEPH RICHTER, D.D.,

First Bishop of Grand Rapids.

HENRY JOSEPH RICHTER was born on the 9th of April, 1838, at Neuen Kirchen, in the Grand Duchy of Oldenburg. From his boyhood he manifested a tendency for an ecclesiastical life. His early days were spent in the romantic precincts of Neuen Kirchen. Here the young man learned the rudiments of that faith which he now so ably teaches to others. In 1854 he came to this country with his family; and still desiring to complete the elementary education begun in the old country, he entered St. Paul's day school at Cincinnati. During his studies at this institution he manifested such great talent that his parents sent him to the Jesuit College of St. Francis Xavier. From this famous nursery of learning he went to the Diocesan Preparatory Seminary at Bardstown, Ky., where he distinguished himself by his quiet piety and talents. He entered Mount St. Mary's of the West during the Fall term of 1857, graduating in June, 1860.

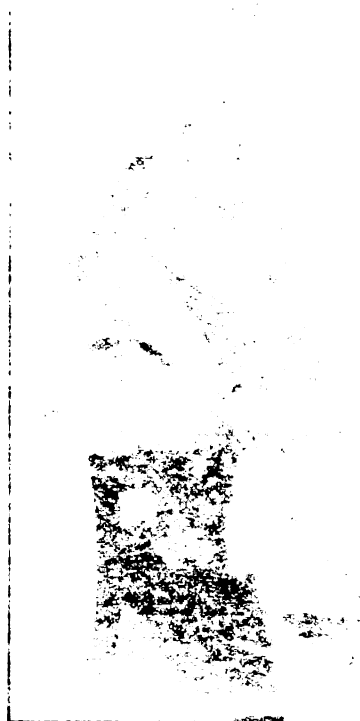
These preparatory studies were followed by his matriculation at the American College, Rome, where he was ordained by Cardinal Patrizi, in 1865, meriting by his proficiency the degree of Doctor of Divinity. In the following October, Dr. Richter bade adieu to his friends in the Eternal City, and sailed for the United States.

Arriving at Cincinnati, he was appointed to the chairs of Dogmatic Theology and Philosophy. He remained in the Seminary, teaching besides the above, some subsidiary branches until 1870, when he became Vice-Rector.

The Catholic population of Price Hill had grown to such a proportion that it became necessary to organize a parish. The task was confided to Dr. Richter.

By his systematic efforts he succeeded in organizing St. Lawrence's, now one of the most important parishes of the Archdiocese.

About this time he was appointed Spiritual Director of Mount St.



RT. REV. R.

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RT. REV. H. J. RICHTER, D.D.

Vincent's Academy, an institution conducted by the Sisters of Charity ; he likewise was a member of the Committee of Investigation of the Diocese.

Grand Rapids had in 1882 grown too extensive and its management became too arduous for the Bishop of Detroit ; in consequence of this Pope Leo XIII, on the 19th of May, made Grand Rapids an Episcopal See.

Rev. Dr. Richter, recommended alike by his zeal, learning and piety, was at once named to fill the position. His sterling qualities being well known at Rome, the Pope confirmed the popular choice, and Dr. Richter was consecrated first Bishop of Grand Rapids, on the 22d of April, 1883, in St. Andrew's Cathedral.

The edifice was crowded with people from the city and many friends from Cincinnati. The impressive ceremonies began at ten o'clock and lasted for three hours. The following Bishops were present on the occasion : Rt. Rev. Wm. H. Elder, D.D., of Cincinnati, the Consecrator ; Rt. Rev. Wm. McCloskey, D.D., of Louisville, Assistant Consecrator ; Rt. Rev. Casper H. Borgess, D.D., of Detroit, Assistant Consecrator ; Rt. Rev. Augustine M. Toebbe, D.D., of Covington ; Rt. Rev. John Vertin, of Marquette ; Rt. Rev. Richard Gilmour, of Cleveland ; Rt. Rev. Joseph Dwenger, D.D., of Fort Wayne ; Rt. Rev. John A. Watterson, D.D., of Columbus ; Rt. Rev. Joseph Rade-macher, D.D., of Nashville. There was a vast assembly of priests from Grand Rapids, Cincinnati, Detroit, Fort Wayne, Alton, Columbus and Rochester.

Rev. H. A. Brann, of Washington Heights, New York, preached the consecration sermon. He explained the meaning of the day's ceremonies, and the rights and duties of a Bishop.

When Dr. Richter assumed charge of the new diocese it was in a very flourishing condition. There was a Catholic population of 50,000 ; thirty-three churches, with resident pastors ; seventeen parochial schools with an average attendance of 2,867. At present there is at the Indian Settlement a community of Franciscans. The academies and charitable institutions are in charge of the Sisters of Charity, of Providence, of Notre Dame, of the Immaculate Heart of Mary, together with the Sisters of St. Francis and St. Dominic.

A writer at the time of Dr. Richter's consecration, thus sums up his character :

"He is slight of build and gentle of manner. His eye is bluish gray, clear and confiding, and he is, apparently, a man of love and prayer, rather than aggressive in disposition, though there is something in his manner and in his glance that indicates decision and latent force at the command of occasion."

To understand the strides that Catholicity has made during the administration of Bishop Richter, we have only to refer to the diocesan statistics; we find that the number of families is seventeen thousand; that there are one hundred and thirty-three churches attended by seventy priests. There are eighty-six young men in training for the priesthood, while in the parochial school there is an attendance of almost nine thousand children.

Besides all these there are many religious and charitable institutions, including stations, chapels, hospitals and orphan asylums.

The gentle and energetic Ordinary of Grand Rapids is still at his post, carefully guiding the souls under his paternal jurisdiction.



RT. REV. N. C. MATZ, D.D.

THE Catholics of the region were in a deplorable case. In 1850 one of the bishops of Cincinnati was selected to visit the mission territory in the far south-west, and accompanied by several of the clergy of the diocese accompanied him on his journey. Lamy and Machebeuf, Cincinnati Catholics in the south-west guided by the arrival in New Mexico, Father Macinnis, of the Colorado Catholics. For eight years all that was possible to advance Catholicity in the territory. In 1868, Pope, needing for the Second Plenary Council, determined that the Episcopate, in which it had been operating as a Vicariate Apostolic. Father Macinnis, an arduous dignity, and came to the consecration from the hands of Archbishop Lamy. He had come over from France, his father had exercised the sacred ministry for many years in St. Peter's Cathedral, August 1868, times as large as the State of Ohio and a half, Indians, half-civilized Mexicans and a few Americans. For this great work he had but three priests and no money. He went forth as did the Apostles, seeking for a blessing to the good Father Macinnis in quest of volunteers for St. Mary's Seminary and met the good Father Macinnis his successor and to whom he had been assigned his labors.

St. Mary's Seminary was born in 1868.



• RT. REV. N. C. MATZ, D.D.

RIGHT REV. N. C. MATZ, D.D.,

Second Bishop of Denver.

THE Catholics of Denver owe a great deal to the Cincinnati Diocese. In 1850 one of the faithful priests of the diocese of Cincinnati was selected to preside over the destinies of Catholicity in the far south-west, and another noble self-sacrificing clergyman of the diocese accompanied him in his apostolic mission. In Bishops Lamy and Machebœuf, Cincinnati lost two exemplary priests, but Catholicity in the south-west gained two zealous Bishops. Upon his arrival in New Mexico, Father Machebœuf was entrusted with the care of the Colorado Catholics. For eight years he labored faithfully, doing all that was possible to advance Catholic interests, and suffering untold hardships. In 1868, Rome acceding to the wishes of the Fathers of the Second Plenary Council, detached Colorado from the Santa Fe Episcopate, in which it had been up to that time included, and made it a Vicariate Apostolic. Father Machebœuf was appointed to the new and arduous dignity, and came back to Cincinnati to receive episcopal consecration from the hands of Archbishop Purcell, at whose invitation he had come over from France, his native country, and under whom he had exercised the sacred ministry for ten years. He was consecrated in St. Peter's Cathedral, August 16, 1868. His Vicariate was five times as large as the State of Ohio and was inhabited by Mormons, Indians, half-civilized Mexicans and a few scattered Catholic miners. For this great work he had but three priests and the slenderest pecuniary means. He went forth as did the Apostles, without human resources, trusting for a blessing to the good Providence of God. While on a visit East in quest of volunteers for his mission, he stopped at Mount St. Mary's Seminary and met the young Seminarist who was destined to become his successor and to whom he then gave an invitation to join him in his labors.

Nicholas C. Matz was born at Munster, in Alsace-Lorraine, April

6, 1850. After preliminary studies in the parish schools of his native district young Matz, at the age of fifteen, entered the preparatory seminary at Finstingen, about a dozen miles from his native town, and here he remained until 1868, when he came to this country and entered Mount St. Mary's Seminary. Here he was known as a faithful and diligent student and was appointed to offices of trust in which his fidelity to duty was especially observable. In 1871, Bishop Machebœuf, as already related, visited Mount St. Mary's, and the result was that the young student, just commencing his theological studies, accepted the prelate's invitation to labor on the Colorado missions after his ordination. In 1874 the future Bishop had completed his theological studies and he accordingly started for Denver, where, after passing through the minor steps, he was on Trinity Sunday, May 31, 1874, ordained to the Priesthood, by Bishop Machebœuf, in the pro-Cathedral, over which he now presides as prelate, and to which after his ordination he remained for some time attached as assistant. Three years service in the Cathedral under the eyes of his Bishop convinced Dr. Machebœuf of his zeal and ability, and the parish of Georgetown was confided to him. The fine church of Our Lady of Lourdes, parochial school and residence and an hospital, grouped together in one of the best parts of the town, testify with what zeal, intelligence and success Father Matz worked for the promotion of Catholic interests there during the eight years of his pastorate. In 1885, at his own request, Bishop Machebœuf recalled Father Matz to Denver, and placed him in charge of St. Ann's Church, in the north-east portion of the city.

Hardly had he taken possession of his new charge, when the church was destroyed by fire, and before he could fully repair the disaster, Rome appointed him Coadjutor with the right of succession to Bishop Machebœuf. He was consecrated October 28, 1887, in the pro-Cathedral at Denver, by Archbishop Salpointe, of Santa Fe, assisted by Bishop Machebœuf, of Denver, and the Rt. Rev. Frowenus Conrad, Mitred Abbot of the Benedictine Abbey, at Conception, Missouri. The Rev. Father Magevney, S.J., delivered the consecration sermon. Bishop Matz's piety and prudence, energy and learning, admirably fitted him for the episcopal dignity. Upon the death of Mgr. Machebœuf, July 10, 1889, he became by succession second Bishop of Denver. Bishop Matz's peculiarities of character and zeal are a strong devotion to the cause of Catholic education and a fewness of words.

He is an excellent linguist, speaking fluently several languages, of no small advantage in a diocese, where, as in Denver, a variety of tongues are used, and though he shuns loquacity, he can, when occasion calls for it, speak well and to the point. Under his wise direction and the longer management of his predecessor, Catholic interests in Colorado have made a wonderful advancement since the days when Father Machebœuf, after a month's journey, entered Denver and found there nothing in the shape of a church save the foundation of a small frame edifice. In 1893 the diocese of Denver had so prospered as to present the following statistical summary: Seventy-eight priests, ninety-two churches, two clerical students, one college, nineteen parochial schools, attended by 3,786 pupils, two orphan asylums, ten hospitals, and a Catholic population of about 60,000.

CHAPTER VII.

CLOSE OF THE SEMINARY, AND DEATH OF THE MOST REV. ARCHBISHOP.

THE new year was a fatal one for the Seminary. After her happy and eventful life of thirty-one years, necessity compelled the authorities to suspend the classes. This sad catastrophe was one of the most mournful which followed the financial calamities of Archbishop Purcell and his noble brother, Father Edward. To state exactly the causes which led to the failure is impossible. However, it seems that the financial abilities of Father Edward were inadequate to carry on a business of such gigantic proportions. Besides his inability he was warm-hearted to a fault, and entirely destitute of that caution which predominates in the successful banker. Add to this his simple, confiding disposition, his faith in the honesty of his fellow-man, and the unscrupulous readiness of some to take advantage of these qualities, and we have the elements which formed the tempest in which he was submerged.

The great influx of deposits in what was known as the "Purcell Bank," began during the financial panic of 1837, when there was an almost universal suspension of payments, and a general distrust of banks and of men engaged in ordinary business. The sterling honesty of the reverend brothers induced thousands of their fellow-citizens to deposit with them what would, in more tranquil times, have been placed in bank. Thus in an unpropitious moment they began that system of banking which in the course of time involved millions; a business, the management of which would have given employment to many experienced clerks. During the disquietude of '61 and the succeeding years of the war, thousands were placed in the hands of Father Edward by those who were going to the field of battle.

Once begun, the deposits received several impulses during the financial crises preceding the collapse of '78 and '79. The people knew their money was safer than in the hands of a merchant or in the care of a bank. Moreover, his notes bore the high interest of six per cent. So that besides the attractive item of safety there was the alluring prospect of heavy gain.

The moneys thus deposited were loaned to business men in whom he had confidence, in order to enable him to draw the interest which he was engaged to pay. Subsequent events proved that this confidence had been very often misplaced. Notwithstanding the efforts made by the clergy and laity to restore the equanimity of the restless creditors, the run continued. Matters continually grew worse, and the bank was finally declared insolvent.

We need not dwell fully on this sad crisis; but we are happy to bear witness that the whole community with but a few execrable exceptions, vied with each other in words of condolence for the venerable brothers in the hour of their bitter trial. No one thought of imputing any but the sublimest motives to them, and even some of the heaviest losers as they consigned their notes to the flames whispered a sincere prayer for their afflicted debtors.

The failure was one of the causes of Mount St. Mary's suspension. There were others, some equally sad, which were announced in a circular by the Archbishop. What a pang his heart must have suffered as he penned the words announcing the close of the beloved work of his life! Little did he think of this sad event when he sent forth, in 1848, the eloquent words of the pastoral proclaiming the birth of Mount St. Mary's. This circular was issued July 18, 1879.

Beloved Catholics of the Archdiocese of Cincinnati:

We are under the painful necessity of informing you, that with the advice of our esteemed and trustworthy Council, we have come to the conclusion to close, for at least one year, the Archdiocesan Seminary, Mt. St. Mary's of the West.

Our reasons for this conclusion are several:

1st. During the thirty-one years of its existence, whilst it accomplished great good, we had to struggle hard to support it, and to incur heavy debts, which we find it difficult to liquidate. The present stringency of the times forbids the hope of immediate payment of these debts.

2d. Another reason for closing the Seminary at the present time is the absence of any pressing need of priests for the missions of the diocese. We have all that the diocese requires. There are three students in European seminaries concluding the ordinary course of philosophical and theological studies before ordination; for these we have no vacant missions or parishes. Moreover, the closing of the Seminary will give us five priests, members of the faculty, to be otherwise employed.

3d. The temporary closing of the Seminary will be a diminution of the burdens which the Catholics of the diocese are now striving to carry with so much good will and devotion to the cause of religion. The Seminary has been placed as diocesan property in the hands of the assignee. He would be compelled by law to charge rent for its occupation until the financial difficulties of the diocese are settled. This rental would amount to a sum which our generous diocesans would not be able to pay in addition to the current expenses of the Seminary.

We might give as another reason, the illness of the late President, the Rev. Dr. Joseph Pabisch, a most learned and devoted ecclesiastic, who has seriously injured his health by overwork, as professor and by excessive study. It will be months before he has recovered his wasted strength of mind and body. His constant occupation during a period of four years, in translating Alzog's History, which he enriched with elaborate notes and learned additions, has sadly enfeebled him, and compelled him to give up the position which he filled for fifteen years with the highest honor to himself, and with incalculable benefit to the diocese.

Under these distressing circumstances we bow to the adorable will of God, humbly hoping that the holy patrons of the Seminary, Our Blessed Lady, St. John the Baptist and St. Charles Borromeo, will continue to protect and bless the alumni, who have striven under their heavenly guidance to fit themselves for the service of God's Holy Church, and the salvation of his people, and will bring to a blessed crowning the work commenced on Saint Mary's Sacred Mountain.

J. B. PURCELL, *Archbishop of Cincinnati*.

Mount St. Mary's of the West was closed! The students and professors departed, the windows were shut, the doors locked and the haunt of piety and learning was left to slumber after a happy and

useful existence of thirty-one years. The grounds were deserted, the halls no longer rang with the merry laughter of the students, and the joyful chimes of the bell in the cupola at last were silent at the Angelus hour. The grief in the neighborhood was intense. So long accustomed to the moving throng of young men taking their recreation, and the daily tones of the bell calling them to study, the people with one accord expressed their regret that the day of the Seminary had come. One family agreed to defray the expense of a keeper merely that the bell might be heard at the accustomed hour.

The difficulties of the Archdiocese, however, continued, and the Seminary was one of the debated pieces of property in the civil courts. The suit after a tedious and harrowing delay was decided in favor of the defendants. But, alas! with what sacrifices? The Archbishop, vexed by many of the unfortunate creditors sought anxiously for a refuge in which to apply the balm of prayer to his aching and broken heart. The Sisters of Charity, of Cedar Grove, welcomed him as children do a loving and afflicted father. Finding no rest in this beautiful sanctuary of holiness and learning, he, together with his brother Edward, went to their spiritual daughters, the Ursulines, at Brown County, where they spent the remaining fragments of their lives.

At last the good Archbishop was allowed to rest. Here on the spot where his little Seminary of St. Francis Xavier once gave shelter to the hopes of the young diocese, the venerable prelate contemplated the advance Catholicity had made under his paternal care. The two-story brick-house of Father Reed was gone, its place was occupied by the noble abode of still nobler inmates, the kind Sisters, and its office was fulfilled by the grand but abandoned edifice, Mount. St. Mary's. Around him on all sides were the evidences of days well spent, of zealous work, of self-sacrifice, of energy the offspring of grace divine.

Calmly he passed the evening of his life, like some noble and stately ship-of-war safely moored in a quiet haven after the buffeting of the storm. Each wish was anticipated by the good Sisters whom his zeal had introduced into the diocese, and, like "ministering angels," they did all that was in the power of mortal to heal the wounds of his noble but broken heart.

A sorrow, however, deep and fixed, was rapidly preying upon his life, and his dearest friends saw that the end of the good prelate was not far off. Daily he offered the sacrifice of the Mass for the eight

dioceses of his province, for his mother and sister, who slept the sleep of the just in the little grave-yard of Brown County, scarcely a stone's throw from the Chapel Altar.

One of the many friends who visited him during his sojourn at the Ursuline Convent, and who had the privilege to attend his morning Mass, writes of him: "The old fervor is there, and the religious zeal. He says Mass with extraordinary devotion and recollectedness. Not a sound broke the solemn stillness of the scene, save the sweet singing of the morning birds, heaven's choristers, warbling their native wood notes wild in the tree-tops just outside; the flowers of the beautiful country around breathed forth their natural incense to their God present on His Altar. The bowed and feeble figure, the low voice murmuring the 'Sanctus, Sanctus, Sanctus,' all blending, made us feel 'it is good for us to be here.'"

It was thus he began the day, and the prayers of morning were succeeded by reading and converse with friends. The affairs of the Archdiocese were administrated by the Coadjutor, Rt. Rev. William H. Elder, D.D.

To the heavy burden of sorrows which sanctified his declining years, the most poignant was added by the death of his beloved companion and brother, Father Edward.

The following sketch of Father Purcell is from the columns of the *Telegraph*:

DEATH OF VERY REV. EDWARD PURCELL.

So reads the last page of a history of almost measureless sorrow; so ends the silent pain of a great heart, the numbing grief of a noble soul, from which tender merciful death could alone deliver. So we think and feel, as we look at this hour toward the grave of the loved priest and true friend, the dear brother of Archbishop Purcell. Last Sunday loving hands and breaking hearts laid him to rest in the midst of the children of God. The aged mother who waited for the coming of a son, who in virtue and learning was an ornament to the Catholic priesthood of this country, drew him to her side in the land of death, less cold, less dark to him in later years than the land of the living. And to-day the snow has slowly whitened the new-made grave, falling like a peaceful benediction upon the large-minded, great-hearted priest;

and no whiter is that stainless snow-covering than was the purity of the soul gone to receive a joyous compensation for a life-service, from a grateful justice-loving Master.

Around him and the angelic daughters who are buried near him, the clouds of night are gathering as we write; around God's Acre sown with a harvest that shall be golden in the light of the resurrection morn; but thanks to Him who doeth all things well, that very darkness has a voice of consolation. It speaks of an eternal day, to which the clouds of sorrow can never come.

The night has come, its silence is added to the silence of death, our watching of the narrow home is ended. God be thy rest, true friend, devoted, faithful brother, humble, generous, scholarly priest. In our thoughts, in our life, that owes more than we dare tell to both the name and memory of the dead brother, is ever linked the love we bear the living brother. Like the disciple whom Jesus loved; like him as an apostle of religion; like him in the grand gentleness and child-like simplicity of his life; like him in the charity which the Bishop of Ephesus and the prophet of Patmos taught by word and example; like him in his length of years, crowned with the glory of a spotless old age; like him in tarrying till the Master comes; like him in the love with which he daily says, come Lord Jesus; like him in all that deserves and wins the reverence of men, is the brother of the dead, the patriarch of the American Church. For half a century thousands of all creeds and races have paid him reverent honor, for a half century his name has been hallowed with blessings by the children of the faith in every quarter of this great land. But in this day of his deepest affliction, in the hour of martyrdom, when the heart bled under the blows of grief, when his apostolic soul is wrenched by the breaking of the last tie of kinship with the living, the countless voices that have told his praises in the past, will give to him the deepest, truest sympathy. As best we can, let us tell what he has lost in the death of his brother, let us briefly speak of a life that wore a divine beauty of which no misfortune can ever rob it.

Very Rev. Edward Purcell, the youngest of a family of four children was born in Mallow, County Cork, Ireland, in 1808. At the time of his death he had passed the bounds which the Psalmist has fixed for human life, and he found as the Psalmist did, that the years beyond the term of three score and ten, were "full of sorrow."

Spending the first years of life in the beautiful valley of the Blackwater, as fair, as rich in coloring as a poet's dream when we saw it a few months ago, this youth of promise had his soul flooded with intense love for the beauties of nature, which his graceful pen so often revealed. His brother in the early spring-time of life, in obedience to the voice of God, bade adieu to home and country to seek a field for his zeal as a priest of God in the United States. Before he was fourteen years of age, Edward followed his brother across the ocean.

At Mount St. Mary's, Emmitsburg, of which time-honored institution the venerable Archbishop of Cincinnati was for some years President, Edward began to show the great intellectual gifts which God had bestowed upon him. Mount St. Mary's has given to the American Church some of its ablest churchmen. It enjoys the undisputed honor of educating many of the ripest, most finished scholars that have adorned the ecclesiastical history of our land. Among them Edward Purcell, by his rare intellectual powers, by the marked classic culture of his mind, held a most enviable place. His prose writings had the music and sweetness of poetry. He was pre-eminently a man of letters. Dr. Brownson, in the heat of controversy, could admire the combined grace and vigor of the writings of Edward Purcell as a true chivalrous knight could do homage to the valor of a foeman worthy of his steel. And the same strong, keen, critical mind could say of him as a poet that he had few equals. Scores of his songs which he gave to the world unsigned, unclaimed, are real literary treasures. His thoughts, clothed in language as beautiful as poet ever voiced, mirror the pure soul and the cultivated mind of the future priest. The finished, refined, polished scholar ended his college life to enter upon the study of law, at Lancaster, Pennsylvania. Never did young barrister commence his profession with brighter, more certain prospects of the highest success. Among the most conspicuous of his gifts, of which religion reaped signal benefits, was his well-known eloquence. Those who had the pleasure of hearing him in the pulpit in the palmy days of his matured and vigorous manhood, still speak of his great fascinating, convincing power as an orator. The magnificence of his physical presence, the silvery far-reaching tones of his voice, and the swelling rounded periods of his matchless rhetoric, gave him complete mastery over the minds and hearts of the audience that crowded to hear the young brother of the Bishop of Cincinnati in old St. Peter's Cathedral.

For some years Edward Purcell devoted himself to the secular vocation he had chosen. But while earthly fame and honors were within easy grasp, grace was calling him to a higher, nobler, more sacred walk of life. The Holy Spirit that had placed the mitre of a Bishop upon the brow of his brother, whose deeds for fifty years have given a royal lustre to a royal crown, was pouring into the soul of the young and able lawyer a resistless love for the sanctuary of God. Before the dignity of the priesthood all earthly honor soon seemed as worthless as a wreath of decayed leaves. In the freshness of his manhood he resolved to give himself to God as the teacher of a Divine Law. Nearly fifty years ago he offered himself to God with that absolute forgetfulness of self which distinguished the end of his long life. He could not be niggard toward God, whose heart and hand were ever open to his fellow-men.

In 1840 he finished his preparation for the priesthood. On Passion Sunday, of that year, the then young Bishop of Cincinnati, poured priestly unction upon his brother. From that hour, during forty years, until death parted them, the lives of these two faithful servants of God were united so closely that they seemed but one. The welfare of religion, the growth of God's Church in the wilderness of the West, was the one thought beating in every pulse of their hearts, directing and ruling every act of their daily lives. What need to tell even if we could in fitting terms the history of those forty years. What need to recount the trials, the hardships, the poverty, the sufferings, the Apostolic simplicity, the heroic self-denial of these two extraordinary men, whom the strongest national love and the same office of the priesthood joined so closely, so beautifully together. They sowed in tears that others, perhaps forgetful of the debt owed to their heroism, might reap in joy. What need to tell of forty years of constant, unrelenting toil, that had only one object, to do good to others. Has not the storm and the sorrow that clouded the sunset of the noble life of Father Edward Purcell, and finally deepened into the night of death, been the witness of his complete, his unparalleled unselfishness? Is it not to-day a monument richer than all the storied marble that could mark his humble grave?

In his labors to advance the interests of the faith, and to promote the temporal interests of the thousands of emigrants, pouring like an enriching stream over the fertile fields of the West, during the past

forty years, millions of dollars passed through his hands. Had there been the least earthly dross in the gold of his pure self-sacrificing soul, he could have amassed a princely fortune. Others placed in his position, others so swift to censure, so ready to bend the knee at the shrine of success, so quick to denounce human error, and to trample upon the bruised broken heart, might stop at the grave of the honored, high-minded priest, and ask themselves if his place in life had been theirs, would their hands have been as empty of worldly gain, as were the hands of Father Purcell, when the financial whirlwind struck him down, this unswerving friend of struggling industry, this devoted lover of the poor? "Blessed are the poor in spirit for theirs is the kingdom of heaven." This epitaph belongs to Edward Purcell—that benediction poured from the heart and lips of the Son of God, belongs to him who spent his life enriching others and gave nothing to himself. That honor, that merit, that glory was given to him when earthly happiness passed away forever. After forty years of labor his whole worldly wealth consisted of a few books, and the scant furniture of a room valued at one hundred and twenty dollars. Let the uncharitable tongue, the rancorous heart destroy, if they can, this evidence of wondrous, godlike generosity and self-forgetfulness; having this defense of his noble life, the memory of God's gifted gentle priest, whose heart-strings broke under the pressure of his silent grief, we need no other.

Few men have filled so large a space in the eyes of men, and have been so little known, or rather we should say, so strangely misunderstood. His shrinking modesty hid from the eyes of the multitude the sterling worth of the man and the priest, upon which a few intimate friends set a just value, and, therefore, held it priceless. But God saw in all its shining radiant fullness the simple piety, the lofty devotion, the secret charities of the life, of which even intimate friends only caught in an unguarded moment the faintest glimpse, and of which even they had only the slightest knowledge. And God will repay most generously.

For two years we can now say that Father Edward walked with death. Now and then as weary days passed by, we knew from his own lips that he felt the coldness of its shadow, he saw its form pressing more closely to his side. To him longing for the rest that could only come through the grave, death did not come as a messenger of sad tidings, as an unwelcome, dreaded intruder. He came as an angel

of brightness with healings for his heart-wounds in his wings. He came quickly, stilling the great mind and generous soul of Father Edward, with a speed that startled and numbed the hearts of his friends, but in that speed there was mercy to the dead.

Under the shadow of St. Martin's beautiful Convent of the daughters of St. Ursula, home of piety and learning, that he so tenderly loved, he met death with the strong courage and humble confidence in God's mercy, that are sweet as heavenly manna to the sorely-tried, ever faithful priest, when the light of eternity is breaking. Fortified with the sacraments of the church, whose teachings he had copied in his life, surrounded by holy religious, any one of whom would have given her life to prolong his, supported by their prayers that never fail to reach the Sacred Heart, the venerable man upon whose priestly life there never was a stain, passed to eternal rest. We look out again toward the grave of him who sent us the last lines of loving friendship—he wrote with a hand already shaking with the tremor of death.

The snow still falls without and there is the stillness of the grave in the vacant room where he spent his last years. But out of the stillness comes the whisper of a voice that has thrilled the hearts of men for eighteen centuries. It lightens to-night the sacred grief of the aged surviving brother, broken with age and infirmity, with its words of comfort; and as it floats upon the wintry air, over the snow-covered grave, it says of the noble priest committed to earth's keeping, "Blessed are the pure of heart, for they shall see God."

FATHER EDWARD'S FUNERAL.

The signs of mourning on our paper this week will need no explanation for the majority of our readers, as they shall have been informed by the daily press of the death and burial of good "Father Edward," as he was familiarly called by those in whose mouths his name was a household word. In another column Rev. Dr. Callaghan has given a biographical sketch of Father Purcell, couched in terms and with experience such as we should have despaired of approaching. It remains for us to speak of those who performed the last sad offices for the soul that has fled to meet its Maker.

Immediately on the receipt of a telegram bringing the sad intelligence, we hurried to St. Martin's, where we arrived on Saturday

morning last, in company with Mr. McParlin, always a faithful friend of the deceased. At the foot of a small altar bearing a small statuette of Our Lady Immaculate, which the dead priest had prized highly, and surrounded by the symbolical tapers, lay all that was earthly of the Very Reverend Edward Purcell.

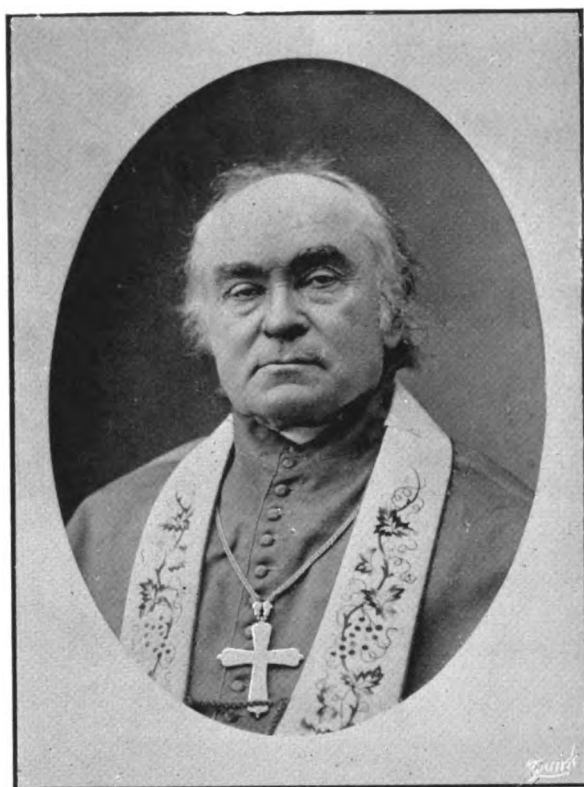
Though his death had been a painful one, and for many weary months his soul had been literally steeped in sorrow, the dead countenance bore no traces of the last struggle. All seemed indicative of rest—eternal, everlasting peace, perpetual light. The hands were clasped as if in prayer, the rosary beads entwined themselves around the cold white fingers. The body was clothed in full sacrificial vestments, and the head was crowned with beretta.

During the afternoon the Vespers for the dead were said by the Bishop Coadjutor, and some faithful priests who had come to cast a last glimpse on the man they had known and loved so well. At night in the Convent Chapel, the body having been conveyed thither, Matins and Lauds, from the office the dead were sung, the nine lessons each being rendered by a priest. On Sunday morning, Pontifical High Mass of Requiem was celebrated, the officers being as follows :

Celebrant, Rt. Rev. Bishop Elder, Coadjutor ; Assistant Priest, Rev. W. Cheymol, Chaplain of the Convent ; Deacon, Rev. P. A. Quinn, of Urbana ; Subdeacon, Father Alphonse, C.P., of Mount Adams ; Master of Ceremonies, Rev. H. Moeller, D.D., of the Cathedral ; Thurifer, Father Driscoll, S.J., of St. Xavier's ; Acolytes, Rev. Father Bowe, of Fayetteville, and Rev. Father J. Murray, of Chillicothe.

The above were the only priests present with the exception of the Rector of the Mission of St. Martin's, Rev. F. X. Dutton, who came over with the faithful of his flock when he had said the regular Mass in his own parish church. This reverend gentleman has devoted himself to ministering to the Archbishop. Father Dutton administered the last rites of the Church to Father Edward just before he breathed his last. It is a singular fact that Father Edward gave Father Dutton his first absolution, as a boy of twelve years of age, and that Father Dutton should be the one to give his earliest confessor the last absolution and rites of Holy Church.

The choir-sisters gave the plain chant sequence " Dies Irae " and other portions of the Mass in an exquisitely sweet and simple manner. The Most Rev. Archbishop remained seated throughout, but followed the service with the utmost attention.



MOST REV. J. B. PURCELL, D.D.

HIS POLYGLOT

The last absolutions being read, headed by a Sister carrying a community with lighted tapers, to the little God's Acre adjacent to the Archbishop and heard by him as he did also the "Benedictus" returned to earth, the solemn procession to the convent and the Archbishop was in the little room at the rectory.

He followed his beloved last sketch of his life and labors is taken

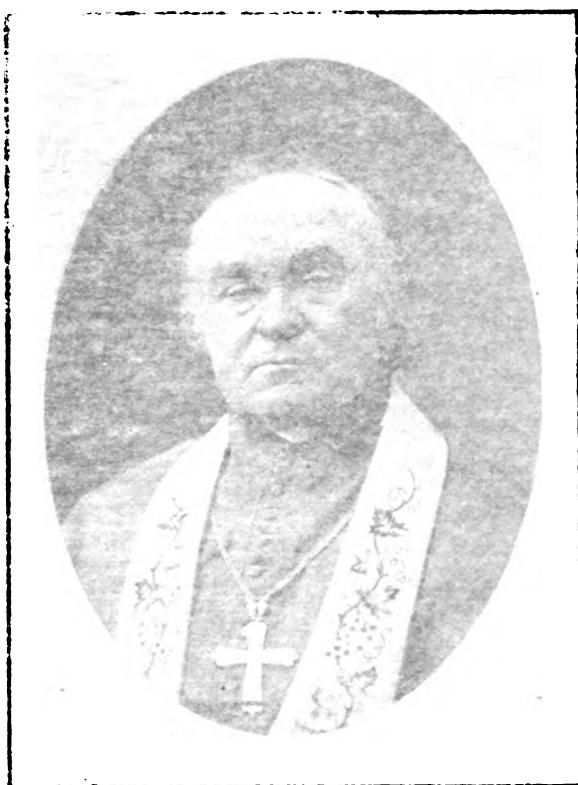
In Malrow, a town at the junction to Killarney, on the 26th day of February of Edmund and Johanna Purcell was celebrated, and it is much frequented on the bank of the beautiful Blackwater.

The "Annals of the Four Masters" were two branches of the family in Ossory, between the Barrow and New far from Croom, in the latter throughout the south of Ireland.

The parents of Archbishop gave their child on the 1st of

In his eighteenth year the fields of Erin" for the land be

Although his parents were no relatives. It was expected, a devout child, that they would send studies at Maynooth, the principal Ireland. They did not do so. In America, with a pair of red check head stocked with Latin and Greek, crown of the priesthood. In these days, at the door of the Ashbury, certificate as a scholar. The faculty certificate of capacity, and was



MOST REV. J. E. PURCELL, D.D.

The last absolutions having been given, the procession formed, headed by a Sister carrying the cross, attended by the rest of the community with lighted tapers, and proceeded chanting the "Miserere" to the little God's Acre adjoining the Convent. We were close behind the Archbishop and heard him recite every word of the "Miserere," as he did also the "Benedictus" at the grave. Earth having been returned to earth, the solemn procession wended its way back to the Convent and the Archbishop was conducted by loving hands to his little room at the rectory.

He followed his beloved brother July 4, 1883. The following sketch of his life and labors is taken from the *Telegraph*:

In Mallow, a town at the junction of the Cork Railroad, running to Killarney, on the 26th day of February, 1800, John Baptist Purcell, son of Edmund and Johanna Purcell, was born. The town has been celebrated, and it is much frequented by invalid visitors. It is situated on the bank of the beautiful Blackwater River.

The "Annals of the Four Masters" locate the Purcells. There were two branches of the family in Kilkenny and Limerick—one near Ossory, between the Barrow and Nore Rivers, in the former, and not far from Croom, in the latter. It is a well-known name in Dublin, and throughout the south of Ireland. It is a Southern Irish name.

The parents of Archbishop Purcell were industrious and pious. They gave their children the best education the country afforded.

In his eighteenth year the subject of our sketch left the "fair fields of Erin" for the land beyond the wave.

Although his parents were comparatively poor, they had well-to-do relatives. It was expected, as John from his childhood was a very devout child, that they would furnish him the means to complete his studies at Maynooth, the principal Catholic ecclesiastical college in Ireland. They did not do so. In his eighteenth year he arrived in America, with a pair of rosy cheeks, bright eyes, a big heart and a head stocked with Latin and Greek. He was determined to win the crown of the priesthood. In those days, classical learning was in high repute among the leading men of this country. He knocked, one fine day, at the door of the Asbury College, Baltimore, and asked for a certificate as a scholar. The faculty examined him. He received his certificate of capacity, and was almost immediately engaged as a

private teacher by a family in Queen Anne County, Maryland. His piety and thorough latinity soon became known to the faculty of Mount St. Mary's College, near Emmitsburg, Maryland. He entered it as a student, in June, 1820.

His career during the subsequent three years was brilliant. In the Fall of 1823, he received from Archbishop Mareschal, the third Archbishop of Baltimore, the four Minor Orders for the Catholic Church. On the 1st of March, 1824, he sailed from New York for France in the company of Rev. Dr. Brute, afterward first Bishop of Vincennes, Indiana, to complete his studies in the Seminary of St. Sulpice, (the solitude,) at Paris and Issy, until May 21, 1826, when he was ordained in Notre Dame Church with three others. Among the number was the beloved Archbishop of Rheims, Ludwig Eugene Regnault, who was born on the 21st of February, 1800. Remembering the auspicious day, the venerable man invited Archbishop Purcell to come over to La Belle France, and celebrate his Golden Jubilee.

In the same year, with the roses on his cheeks, and full of ardor as a young priest, he paid a visit to his parents, in Mallow, on the Blackwater, in company with the Rev. Samuel Eccleston, afterward the fifth Archbishop of Baltimore.

In the year 1827, he returned to the United States, and was, on his arrival at Mount St. Mary's, appointed Professor of Moral Philosophy. He also assisted his friend, Father Brute, in the instruction of the students of theology, at the same time attending to his regular duties as priest in the confessional and pulpit. Soon afterward he became President of the College, and while acting as such, two events of great importance took place. As President of the institution he succeeded in having it chartered as a college by the legislature; the other event was, that he, also, as President of Mount St. Mary's College, had occasion to receive, from New York as an alumnus, him, who in 1864, became Archbishop of New York, and subsequently our Cardinal. Archbishop Purcell was exactly seven years, four months and seventeen days a priest on the 13th day of October, 1833, when he was consecrated Bishop of Cincinnati, by Archbishop Whitfield, in the Cathedral of Baltimore. The assistant Bishops were the late Bishops Dubois and Kenrick; his friend, Father Eccleston, who accompanied him to Ireland in 1826, preached the consecration sermon.

Ardent and zealous to perform the duties now imposed upon him,

the young Bishop, during the week following his consecration, took part in the Second Provincial Council, held at Baltimore, after which he set out for Cincinnati, the new field of his future labors; and in order to do this he was compelled to borrow three hundred dollars from his friends in the East. On his arrival he in nowise found things in a flourishing condition. The Catholics of that day in this city, both English and German, had but one church, the Cathedral of St. Peter, Sycamore street, the present site of St. Xavier's, which was destroyed by fire in 1882.

Knowing, however, that the field laid out for his labor was of fertile and productive soil, he applied to the work his erudite and persisting mind, deeply imbued with the importance of his task. Soon experiencing that the German element promised to constitute a strong and highly influential portion of the Catholic population, he at once set about building a separate church for them; and to carry out this project he sacrificed a valuable piece of real estate, left to him by his predecessor. Going from house to house, he gathered contributions for this holy and praiseworthy design, and in one year he had the consolation of consecrating the first German Catholic Church in Cincinnati, the Church of the Holy Trinity, which was destroyed by fire in 1852. The entire diocese, embracing the State of Ohio, then comprised sixteen so-called churches, few of which, however deserved the name, as they were mostly block houses or constructed of logs, in the pioneer style; or, at the best, plain frame structures. These have long since disappeared, and given place to larger edifices and buildings more in accord with the Catholic idea of a house dedicated to the worship of the Living God.

Late in the Fall or Winter of 1836, during a session of the Ohio College of Teachers—a body of learned gentlemen whom our Bishop's love of encouraging literature induced him to join—there arose the spark out of which sprung the celebrated debate between Bishop Purcell and Alexander Campbell. The latter, with others, in the course of some of their lectures, made a number of the usual disparaging remarks, in reference to the opposition of the Catholic Church to the enlightenment of the people, her love and responsibility for the dark ages, and especially that Roman Catholics, in those ages, were intellectually in bondage and “not allowed to think for themselves.”

Our good Archbishop could not sit, supinely, and listen to charges

so grave without replying. He asked leave to make a detailed reply ; but it being against the rule of the college of teachers to allow more than five or ten minutes criticism upon any given lecture, it was finally arranged that the members of the college and the public would hear Bishop Purcell on the above subject in Doctor Wilson's church, on Main street, near Fourth. The clear, logical, but especially the eloquent and masterly discourse of the gifted Bishop, during nearly two hours, amazed and delighted the hearers. They were not used to such polished specimens of argument and elocution. Meantime, Campbell, who was looked upon as a controversial giant—having met, and, as he claimed, defeated several combatants—agitated the Catholic question through the newspapers, calling out for a *full-grown man* to meet him, as a defender of Catholicity, and parading his anti-Roman Catholic theses in the public prints.

The Bishop was reluctant to enter the arena of controversy. Finally, so highly was the public mind aroused by the arrogance and persistency of Campbell, who proposed, at any rate, to proceed with a course of lectures against our Church, and which, it was feared, might result in some public disturbance of the peace, that the Bishop yielded, and he and Mr. Campbell met in the front room of the Athenæum, and on January 11, 1837, arranged the preliminaries for the debate which commenced within two days, in the then Campbellite Church, on Sycamore street, now our own St. Thomas'.

With the results of that debate all are acquainted. Campbell had met, at last, his "full-grown man;" and the numerous and most respectable conversions which followed, showed that the mild and explanatory replies of our Bishop to each attack upon our faith by Campbell had a wonderfully good effect.

Catholicity, from that time, began to challenge a large measure of respect ; and the efforts of Campbell, aided and preceded by Lyman Beecher's Plea for the West, were rendered harmless and nugatory. Bishop Purcell, from that day forward, was looked upon as one of Cincinnati's great men—one of whom she might be and was justly proud.

The success of Bishop Purcell was due to the extraordinary abilities of the man—his learning, piety and zeal.

A pure life always gives great influence, and his was absolutely without blemish. He was also favored by circumstances. He had a

large See, located in a rich country. The Miami Valley is the very garden of the United States, and here Irish and German Catholics flocked in great numbers, and came under his spiritual care. They multiplied rapidly in number, and increased perceptibly in wealth. He brought to his assistance a great many religious orders. He summoned the Jesuits, and brought from afar the Sisters of Notre Dame, Sisters of Charity, and the Ursuline Nuns. What a power for the advancement of the Roman Catholic religion! He ever maintained that religious instruction must go hand in hand with secular training, and his Catholic schools were a great success.

No Bishop was ever more beloved by his priests than was Bishop Purcell. He was to each a father, brother, and sympathizing friend, but in matters of religion, and duty, he exercised a rigor that had no leniency with himself or with the faults of others. He made a rule never to remove a priest from a charge while doing good. If any, however, neglected or abused the trust imposed upon them, exhibited signs of incapacity, or disgraced themselves by improper conduct, they could look for no pity from their superior. His temper at such times was not only severe, but explosive. While thus exacting, and sometimes hasty in his impulsiveness, he was quick to retract, and even apologize when he felt that he had gone too far. He allowed as much liberty as was possible, and never compelled his priests to do anything against their own convictions of right.

His work may, perhaps, be best estimated by its result. The diocese of which he assumed control, the condition of which has been stated, at the time of his death, contained 460 churches and 100 chapels. Its Catholic population amounted to 450,000, of which the Archdiocese of Cincinnati alone comprised 240,000, more than 85,000 being in the city of Cincinnati. Where once but one Catholic church was open to worship there were then more than thirty splendid and imposing edifices. The three dioceses enjoyed the services of 440 clergymen, and contained fifty-two religious communities, three theological seminaries, three colleges, twenty-five literary institutions for girls, twenty-two orphan asylums, one protectory for boys, six hospitals, forty charitable institutions and two hundred and sixty-six parochial schools.

The statistics of 1880, as compared with those of 1833, were highly flattering, and could only be the accomplishment of an undaunted spirit. Under his direct administration were established the following institu-

tions : The Theological Seminary of Mount St. Mary's of the West, St. Xavier's College, the Passionist Monastery, at Mount Adams, the Catholic Gymnasium of St. Francis Assisium, St. Joseph's Academy, St. Mary's Institute, six literary institutions for young ladies, three of which are conducted by the Sisters of Notre Dame, the others by the Ladies of the Sacred Heart, Sisters of Charity and Ursuline Nuns ; six convents, the foundling asylum and lying-in hospital of St. Vincent of Paul, the protectory for boys, St. Mary's Hospital, the Hospital of the Good Samaritan, St. Peter's, St. Joseph's and St. Aloysius Orphan Asylums, and more than thirty parochial schools with over 20,000 children in attendance.

Beloved by his priests and people alike, for a tenderness of heart, gentleness of demeanor and all-dominant high breeding, the late Archbishop was still a radical in many things. Having crossed the ocean nineteen times in all, travel had, as it does most men, made him conservative as to the ordinary customs, opinions and doings of men and nations. With a majority of his people Democrats and many of them sympathizing with the secession idea, at least before the event, the Archbishop was a Republican, and raised his voice publicly for the war.

The Archbishop, to which title and power he was advanced in 1850, was a great favorite at Rome, and for many years had more influence with the Pontiffs than any other American Bishop. He made many visits to the Eternal City and was always received with marked favor. His first visit was in 1835 to give an account of his diocese. Having been appointed Archbishop in 1850, he went to Rome the following year to receive the Pallium from the Pope's own hands. Pius IX, was then on the throne, and his attachment for Archbishop Purcell led him to send his private carriage to meet him on his arrival, a distinction accorded to no other prelate. On his return from Rome in 1851, the citizens of this city had in readiness, and presented him with a fine carriage and a team of coal-black horses. In the following year, 1852, the number of inmates in the orphan asylum had increased to such an extent that funds were required to buy bread for the little ones, and the tender, warm-hearted Archbishop, who had always been a father to the fatherless, sold his horses and carriage and gave the money to buy bread for the hungry orphans. In 1862, by invitation of the Pope, he visited Rome to be present at the canonization of the Japanese martyrs.

During this visit the Archbishop expressed to Pius IX, an earnest desire to retire to the cloister and spend the remainder of his days in study and solicitude. The Pope answered in Latin, "Nemo salvabitur nisi perseveraverit."—"None will be saved unless he perseveres." And he did persevere, even to the end.

The Pope, in 1850, wishing to make the Archbishop a prelate of the throne, created his mother, Johanna Purcell, a Roman Countess. The Archbishop thus became a Roman Count, and being of the nobility, was eligible to the appointment of Cardinal. The distinguishing title and honor was greatly appreciated by the Archbishop's aged mother, then in this country, and the son frequently jested affectionately with the venerable lady about her being "a Countess." He was from the first eminently popular, and highly esteemed by his fellow-citizens, without regard to differences of creed. During his debate, he was championed by Hon. Charles Hammond, one of the brightest intellects of Ohio, and editor of the *Cincinnati Gazette* in 1837. Dr. Daniel Drake, Judge James Hall, General Wm. Henry Harrison, Hon. Bellamy Storer, in the years 1833 to 1840, and, in fact, almost all our leading citizens, from time to time took a pride in being the especial friend, as they were the admirers of Bishop Purcell. Gen. Harrison, on his invitation, attended in 1837 or 1838, the commencement exercises held at the Athenæum, Sycamore street, and sat down to dinner for the occasion with the Bishop, clergy, and other invited guests. The Bishop, then young and vigorous, commenced a series of regular annual visitations to every collection of Catholics in the State of Ohio. In these he did what is of invaluable service at present to the historian disposed to gather up the precious fragments of diocesan history.

He placed on record at the time in the columns of the *Telegraph* all the salient points of interest as they came to his knowledge in the early and contemporary history of each parish he visited—the date of erection of churches; their dimensions and cost; the names of generous contributors, etc., etc., all in a manner that at this time charms by the beauty of the style as well as gratifies by the Bishop's happy and well-judged presentation of the important matters of fact. In writing his account of these visitations, some of his descriptions are charming. For instance, during his Visitation of 1841, he thus describes one of the churches in Monroe County, now from its elevation termed the

Crane's Nest Church: "On our way (passing through Woodsfield) to the head waters of the Little Muskingum, we discovered, after night, by the light of the moon, the cross upon a little church in one of the wildest places selected for such a purpose since Blessed Bruno built an Oratory on the Carthusian Mountains. It is called the Church of SS. Peter and Paul, and stands on a piece of ground given by a Mr. Dougherty, who, with his two brothers, have made converts of their wives."

During these annual Visitations of Bishop Purcell, many Protestants, who at first went to hear him from curiosity, made a point to go always to hear him afterwards from choice. In very many large towns, as well as villages, Protestant churches and other public places were offered, that they might hear a sermon from Bishop Purcell, who had to perfection that happy faculty of letting in on the human mind a flood of light, revealing the beauties of Catholicity without giving the least offense.

From the first year of his arrival, he took all practicable methods to encourage the erection of new churches, and very soon they began to spring up under his fostering care, and the original sixteen long since blossomed into near five hundred. Owing to the rapid growth of the church, it was deemed necessary to erect a second diocese for the northern half of the State; and on the 10th of October, 1847, the Rev. Amadeus Rappe, D.D., was selected and consecrated the first Bishop of Cleveland, in the Cincinnati Cathedral. The year 1868 witnessed the erection of still another diocese, that of Columbus, and Rt. Rev. S. H. Rosecrans, on March 3rd of that year, from being Auxiliary Bishop of Cincinnati, was transferred to the new See. The Golden Jubilee took place May 21, 1876, the fiftieth anniversary of his ordination, when he was seventy-six years of age. The long list of dignitaries present, the costly gifts from all sources, the procession and the sermons and the grand High Masses of that occasion, are still fresh in the memories of his people; for Catholic and non-Catholic loved the man who could sit on public occasions with men of all creeds, and who was liked personally and respected by them all. Among the many and costly presents received by the Archbishop was a massive gold chalice, some ten and a half inches high, with a bowl four and a half inches in diameter, and weighing 200 pennyweights. It glistened with diamonds and amethysts. Upon the base were elegantly

carved portraits of St. Peter, St. John and St. Edward, which were separated by large amethysts encrusted with diamonds. The brim of the bowl was studded with thirty quarter carat diamonds, and above the crest was a diamond cross, the whole costing four thousand dollars. Cardinal McCloskey sent a beautiful gold metal drinking goblet. The Bishops of the Archiepiscopal Province brought a gold cross set with fifty half-carat diamonds, and one full carat diamond in the center.

The ceremonies culminated on Tuesday. In the morning Pontifical High Mass was said with the Archbishop as Celebrant. At its conclusion steel portraits of himself were given to all as mementoes of the occasion, the Archbishop terming his portraits "duplicates of original sin," amid much merriment. A grand banquet was tendered him and the visiting dignitaries by the Cincinnati clergy at the Grand Hotel in the afternoon, nearly two hundred guests being present. Of the many after-dinner speeches, none was more felicitous than that of the Archbishop himself. The exercises of the day closed with a grand concert and addresses at the great Springer Music Hall in the evening. The appearance of the venerable prelate on that occasion will never be forgotten by those present. As he stood up before the vast assembly of seven thousand in response to repeated calls, the great building fairly shook with applause. He was dressed in his pontifical vestments. A large gold cross, studded with diamonds was suspended from his neck. The head large and massive; the face broad and unfurrowed by time, the expression as innocent as that of a child—a perfect index to the warm generous heart and childlike simplicity of the man. The hair was thin and white. Full of health, life and vigor, he was more active than many men at fifty. His voice rang out as clear and strong as on the first day he came to Cincinnati. His humility and concern lest the great demonstration in his honor should cause his people even for one moment to lose sight of their religion, was indicated by the opening remarks of his address.

On Saturday, February 8, 1879, the Archbishop received from the Secretary of the Propaganda, an official letter informing him that the Holy Father had granted the prayer of the Archbishop, presented by Monsignor Agnozzi, asking that the title of Doctor of Sacred Theology be conferred upon Rev. J. F. Callaghan, a priest of the diocese of Cincinnati. The letter contained the special reasons for granting this Papal favor and honor.

On Sunday, February 8th, at High Mass in the Cathedral, the title and dignity were conferred by the hands of the venerable Archbishop. Seated before the high altar he explained the ceremony about to take place, in obedience to the command of the Holy Father as recorded in the brief. Father Callaghan then made a confession of faith by reading the Creed of Pius IV, and received the hat and ring of a Doctor of Theology. It had been sent by the Pope in recognition of his able elucidation of the Dogma of Infallibility, as published in the *Catholic Telegraph*, and afterwards made the official document on that subject for the diocese. The degree of Doctor of Divinity is a special mark of distinction coming from the Pope. The conferring of this degree upon one who had been thirteen years his private secretary, and a true friend, was the last public act of the Archbishop.

During his retirement at Brown County his duties as Archbishop of the Diocese of Cincinnati were borne by the Coadjutor, Rt. Rev. W. H. Elder, D.D. On Monday, October 31, 1881, while saying early Mass, his Grace was found to be very feeble, and Dr. Dennison being summoned from Westboro, found the venerable patient suffering from slight paralysis. Dr. Keily, of Cincinnati, was called for a consultation, the result of which was the expression of grave doubts whether the Archbishop would survive the week. On the following Thursday he was thought quite low, but with the wonderful vitality of his family, rallied on Friday and continued to improve until he could sit up.

The Sisters one and all esteemed it a sacred privilege to anticipate his most trifling want, and his kind nurses, Mother Josephine, Mother Ignatius, Mother Teresa and Sister Louise, were envied their watches with the beloved prelate. After the first attack the venerable prelate had two others, from which he rallied. Soon after there came upon him a grief that only those who knew both men well, can feel the depth and insupportable nature of. It was Father Edward's death. There was no heart but sympathized with the good Archbishop as he apologized for his tears with the words, "he was such a good brother to me."

On Thursday evening, June 29, 1883, he received the fourth and last stroke of paralysis. He was thought to be dying, but rallied, and on Sunday was again taken worse. On Wednesday he again rallied, and public and private telegrams as late as five o'clock in the afternoon were received, stating that he was a little better.

The following telegram from Father Callaghan, who from the first dawn of trouble to the last sign was in devoted attendance upon the Archbishop, was received by Father Halley, at 2:30 P. M., July 5th:

St. Martin's, Ohio.—The Archbishop died at a quarter to twelve,
P. M. J. F. CALLAGHAN.

There were present at the bedside of the dying prelate Rt. Rev. Bishop Elder, Rev. Dr. Callaghan, Rev. W. Cheymol, Chaplain of the Convent; Rev. J. Bowe, of Fayetteville; Rev. J. J. O'Donohue, of Dayton; Rev. Michael O'Donohue, of Wilmington; Rev. Dennis Mackey, of St. Martin's, and Geo. A. Roberg, Esq., of this city, a warm and devoted friend of His Grace.

The death of the venerable Archbishop was as quiet and peaceful as his life was pure and simple. Only a few minutes before he breathed his last he took Father Callaghan's hand and gazed upon him with a smile of unutterable love. Then he closed his eyes, and in a little while the spirit had fled to the God he had so devotedly loved and served.

The Cathedral bells gave the sad signal, and the Catholic bells of the city tolled the requiem just before three o'clock. All through the city there were expressions of sorrow, and in many cases tears accompanied them. The actual news, told by the bells, found many watchers throughout the city, and sad ones they were.

With the death of the Archbishop his immediate family became extinct. The father died at Mallow shortly after the great famine of 1846-7, and the mother and her two daughters then came to Cincinnati. Mrs. Purcell and her daughter, Kate, went to Martinsville, Brown County, Ohio, close to the Ursuline Convent, where they lived with a Mrs. Carr. Mrs. Purcell was here when she received the title of Countess from the Pope. She died April 15, 1857, in her ninety-second year. Kate, before this, came to Cincinnati and died at the Orphan Asylum, in Cumminsville, March 11, 1879. She was buried by the side of her mother in the Ursuline grave-yard, Brown County, and was followed one year later by her brother, Edward. Margaret Purcell married a Mr. Pugh and removed with him to New Orleans, where her brother, Edward, practiced law for a short time. She died a few years before the war.

On October 31, 1883, Archbishop Purcell would have been

Bishop for fifty years, and would have reigned longer than any prelate in America with few peers in such a life of piety and usefulness.

Saturday dawned brightly on St. Martin's, Ohio, and the beautiful grove of the neighboring convent of the Ursulines, where the Archbishop lay in his shroud. The wind, which was sweet with the fragrance of the new cut wheat, was high and strong enough to sing a requiem through the full-leaved trees, and cool enough to temper the July sun to the assembled mourners. High Mass of Requiem was sung in the Convent Chapel at nine o'clock, with Rev. Dr. Callaghan as Celebrant, Father M. O'Donohue as Deacon, Father Hecht as Subdeacon, Father Kennedy as Master of Ceremonies, Father Bowe and Father Mazuret as Acolytes, and Father Dennis Mackey as Censer-bearer. Father Cheymol was also in the Sanctuary. The chancel and body of the Chapel were draped in mourning, and the carved front of the altar was concealed by a beautiful black antependium with the symbols of the cross and crown in white. The Sisters in the choir sang the pure Gregorian chant, with marvelous feeling and effect. The body of the church was filled with kneeling nuns, black and white-veiled. The services over, preparations were made for the sad march to Westboro. The body was placed by tender and priestly hands into the awaiting casket, and the procession was formed. Father Mazuret bore the censer, and Father Bowe was cross-bearer.

The nuns, headed by the children and scholars in black dresses and white veils, formed in open rank in one of the shaded avenues, each bearing a long wax candle. Father Callaghan performed the ceremony of blessing the body.

At the gates a large number of neighbors had assembled to accompany the cortege to Westboro, the train numbering twenty-five equipages. At Westboro the special train tendered the committee by General Manager J. A. Stewart, of the C., B. & W., awaited the escort from St. Martin's. It consisted of two fine coaches and a baggage car, all festooned in mourning, and the locomotive also bore the emblems of sorrow. A small cross of purple immortelles lay upon the casket. Two silver plates were on the lid, one a cross bearing no inscription and the second with these words engraved upon it:

ARCHBISHOP
JOHN BAPTIST PURCELL,
BORN FEBRUARY 26, 1800,
DIED JULY 4, 1883.

Having arrived at the Grand Central Depot, Cincinnati, the body was placed in the hearse and the procession was, without either bustle or music, hurriedly marshalled and the solemn march began. Indeed, this utter absence of confusing sound; this profound silence, as it were, of the vast surrounding multitude, was one of the most conspicuous features of the occasion.

First and at its head to and from the depot marched a squad of sixteen police, furnished by the Mayor and commanded by Lieutenants Welsh and Meara. After these was the escort of one hundred uniformed Catholic Knights. All wore the emblems of mourning, and carried their swords drawn and reversed. Then came the hearse, preceded by the escort of Reverend Fathers. Two carriages followed the remains, in the first of which were Bishop Elder and Father Halley, of the Cathedral, and in the second Father Hurth, Rector of St. Joseph's College, and Father Wimsey. The lay delegation, composed of members from the congregations of various churches, brought up the rear of the column. As soon as the reception room was reached the casket was deposited on a black dais in the center of the apartment and the pall-bearers, with others of the escort, retired, while a detail of Knights of St. James assumed control of the room and guarded the doors. Messrs. J. J. Sullivan and T. J. Mulvihill officiated in the work of removing the dead Archbishop from the temporary casket. The white lace alb, which forms part of the vestments of Archbishop, was worn by him when he was consecrated a Bishop. Upon his feet were placed the purple slippers. The pallium, the emblem of his authority as an Archbishop lay upon his breast. The stole, the purple cassock and the chasuble were all in their place, while the diamonds from the pectoral cross flashed from beneath the lifeless fingers. A great amethyst ring studded with brilliants was placed on the gloved hand, and when the mitre had been put on his head, the crozier laid at his side, and the jeweled processional cross, presented to him on the occasion of his fiftieth anniversary as a priest, stood near the bier, all was in readiness for the coming of the people. During Saturday night, the room wherein Archbishop Purcell lay in state, was visited by hundreds of people. As Sunday morning dawned the tide of humanity set steadily before the Cathedral residence, and by eleven o'clock had become a flood. At one o'clock the stream reached its height and continued on a stand until six o'clock, when it began to ebb.

his body
was carried
into an upper
office under
Charles Cook
store. In this
store life
was frequent
visitors
under this
his body lay
unattended
such his life
until the
body was re-
laid in the
casket.
by the
Archbishop
L.F.C.

By timing the number of people who passed in a minute, they were kept at about the average pace by the alert and soldierly knights. It is calculated that at least thirty thousand people passed the catafalque during the day and evening.

Captain Devine, a model officer, with an efficient squad, took the plan of closing the iron gate of entrance, at intervals, to relieve the pressure upon the Knights. Whenever it was opened several hundred were admitted before it was again closed. As it was, all were finally accommodated.

A very large and earnest meeting of the Catholic congregations was held in the basement of the Cathedral, Sunday night, to make preparations for the funeral. After the usual preliminaries, Mr. J. J. Sullivan was elected Grand Marshal.

By one who was in a position to know, we were informed that at least forty thousand people viewed the remains of the Archbishop on Monday. He said that while the crowd was not so great at any one time, as on Sunday, there was a constant stream of people from early in the morning until late at night. In the Cathedral a number of ladies were busily engaged during the evening arranging the drapery which they had prepared, while carpenters were diligently, and as noiselessly as possible, putting together the platforms and other necessary wood-work.

Invitations were tendered to the different Catholic organizations of Columbus, Springfield, Louisville, Dayton and Chillicothe, requesting their attendance at the obsequies and participation in the parade Wednesday, to which most of them answered in the affirmative.

The Knights of St. Paul, of Reading, Ohio, sent a special escort of eight Tuesday morning while the remainder of the order arrived on Wednesday morning. The Knights of St. Lawrence, of Lawrenceburg, Ind., notified the committee that they would be here Wednesday morning in time for the services. The committee of arrangements met in the evening with J. J. Sullivan, Chairman, and Charles J. Gessing, Secretary, and continued in session until about 9:30. They decided that the procession would be conducted without either music or carriages. A badge of dark purple silk, surmounted with black, was adopted, on which were in silver letters the initials of the words "Requiescat in Pace," and "John Baptist Purcell."

The removal of the body to the Cathedral was the first graphic

episode of Tuesday, and a sad procession it was. Just before ten o'clock the knights refused further admission to the east room of the Archiepiscopal residence, and the remains were placed in the fine casket, similarly inscribed as that which brought the body here, but larger every way, so as to admit of the Archbishop's interment in full canonicals. It was of black cloth, with eight silver handles, wrapped in purple, and bore the inscription: "Archbishop John Baptist Purcell, born February 26, 1800; died July 4, 1883." From the east room the procession moved to the Cathedral yard, along the north wall, and up the centre aisle to the catafalque, the knights clearing the way, and thousands of people silently looking on. The following was the order:

Detachment Knights of St. John, detachment Temperance Cadets of St. Xavier, twelve little orphan boys and twelve little orphan girls from the Cumminsville asylum, twelve little orphan boys and twelve little orphan girls from the German asylum, Sisters of Charity in charge of the orphans, Father Hickey as cross-bearer, Acolytes, twelve priests in surplices, chanting a requiem, Father Driscoll as Deacon, and Father F. Quatman as Subdeacon, Bishop Elder in cope and stole, the coffin, borne by eight priests in surplices, censer-bearers, sixty priests in surplices and beretta, four Knights.

Bishop Elder and Fathers Quatman and Driscoll followed immediately after the escort, and preceding the casket, which was surrounded by four Acolytes bearing lighted candles.

Entering the Cathedral the casket was placed at such an incline as to enable a full view of the remains from any part of the church. When the casket was placed upon the dais, Bishop Elder and his supporters, Fathers Quatman and Driscoll, took a position at the foot, and the assembled priests began a solemn chant in a minor key, during which Bishop Elder passed once around the casket, swinging a censer of burning incense, and again sprinkling holy water upon the remains. After singing another chant the priests and acolytes dispersed, passing through the sacristy door. Two huge gilt candelabra, about seven feet high, bearing eighteen large wax candles were placed one at each side of the casket. A detail of four Knights was then placed outside the coffin, and the large congregation, which filled every available bit of space in the church, was permitted to take another view of the body, passing along the northern aisle, up some steps at the right of the platform, along in front of the coffin, passing out by way of the

middle aisle. By night the crowd had assumed such proportions that it was deemed expedient to keep the church open during the night. At 3 P. M. the basement of the church appeared to be a great point of attraction, for here thousands yesterday made application for tickets of admission to the services this morning, but as the space was limited there were many turned away unsupplied. About eighteen hundred tickets were issued, three hundred of which were for standing room only. The drapery in the Cathedral was grand and impressive. The designs being simple were all the more effective. The ten columns of stone on each side of the interior had been covered from base to capital in solid black.

The antependium or cloth which hung in front of the altar was black, with white emblems. The railing of the sanctuary was covered with black, and the candles on the altar stood out whitely upon a dark background. The arch over the main altar was festooned in black, and the great paintings over the altars on the Blessed Virgin's and St. Joseph's side, respectively, were framed in the same sombre hue. The marble angels to the right and left of the main altar stood out against the dark background in a striking manner. On the left, the Archbishopal throne was covered, canopy and body, in purple. The choir front and organ were heavily draped.

The crush at the Cathedral gates Wednesday morning was simply awful. The Plum street gate was opened about twelve inches, at 8:15 o'clock, and through that opening the holders of reserved seats were obliged to pass, one by one, the hot impatient crowd behind pushing and jostling, and the policemen pressing them back, vainly yelling at them to keep quiet, and not to be in any hurry. At the Eighth street gate another huge crowd, composed of the holders of standing room tickets, was gathered, waiting until the more privileged seat-holders should all have been attended to.

Inside the church the audience silently awaited the commencement of the ceremonies. It was pre-eminently a solemn congregation, impressed with the mournful character of the occasion. Not a light word was spoken, but the demeanor of all was in fit keeping with the pervading air of holy awe at the presence of death. The candles burned with a mellow light at either side of the body, and a priest would emerge from the door at the right side of the altar, and kneel beside the coffin, uttering a silent prayer, and, then returning, pass through the

door. The rites were impressive to the last degree. The sacristy was crowded with priests attired in cassock and surplice.

The brilliantly lighted altar, with the pillars, the candlesticks, the surrounding pictures and the cross above draped in folds of somber black, and the sad-faced audience dressed in becoming attire of subdued colors, and above all in interest, the cold still form of the prelate lying in state in a coffin in the very Church whose echoes had so often been awakened by the magic of his eloquence and the earnestness of his pleadings with an unsaved world, all impressed the eye to an unspeakable degree with the solemnity of the hour, while the rich tones of the grand organ and the silvery voices of the choir singing in subdued tones, had an almost spiritual sound, and under the accompanying circumstances seemed supernatural, and produced an undefinable air of sadness in the hearts of the assembled crowd, who had often heard the same organ and the same voices chant in unison with the beloved friend and spiritual adviser whose voice was stilled in death.

The Mass began promptly at 9:30, with Archbishop Elder as Celebrant, assisted by the following clergymen: Rev. W. Halley, Assistant Priest; Rev. J. C. Albrinck, Deacon; Rev. J. B. Murray, Subdeacon; Acolytes, Rev. H. Ferneding and Rev. F. X. Dutton; Book-bearer, Rev. P. A. Quinn; Candle-bearer, Rev. W. H. Sidley; Censer-bearer, Rev. Edward Hickey; Masters of Ceremonies, Rev. H. Moeller, Rev. Thos. S. Byrne, Rev. J. F. Schoenhoeft. Bishop Gilmour delivered the funeral oration.

The following dignitaries of the Church were present: Archbishop Corrigan, Coadjutor to the Cardinal Archbishop of New York; Archbishop Williams, of Boston; Archbishop Gibbons, of Baltimore; Archbishop Heiss, of Milwaukee; Archbishop Elder; Bishop Ryan, of St. Louis; Bishop Conroy, of Albany; Bishop Baltes, of Alton; Bishop Fitzgerald, of Little Rock; Bishop O'Connor, of Nebraska; Bishop Gallagher, of Galveston; Bishop McCloskey, of Louisville; Bishop Gilmour, of Cleveland; Bishop Borgess, of Detroit; Bishop Toebe, of Covington; Bishop Chatard, of Vincennes; Bishop Waterson, of Columbus; Bishop Richter, of Grand Rapids; Bishop Rademacher, of Nashville, and about two hundred priests.

At the conclusion of the ceremonies the coffin was closed, and at twenty minutes after one o'clock the bell in the Cathedral steeple tolled, and the crowds in the street having been forced back, the procession,

headed by two companies of police, under command of Captain Devine, filed by, the Knights with swords reversed.

A slight rain had been falling at intervals from ten o'clock, but it was unable to disperse the crowds that had been unable to obtain seats in the church edifice, and fully eight thousand persons were gathered in the streets around the church to witness the passing of the cortege. It required the best efforts of the twenty-five police and their lieutenants to press back the crowd and make room for the procession. Exactly at twenty-five minutes after one o'clock the casket was borne from the Church and carried to the hearse by the following pall-bearers: Rev. J. J. O'Donohue, Rev. B. Menge, Rev. Charles Hahne, Rev. H. Kemper, Rev. W. F. M. O'Rourke, Rev. R. F. Doyle, Rev. P. H. Cusack and Rev. E. Stehle.

At the conclusion of the ceremonies at the Cathedral, the various Catholic societies of Cincinnati and vicinity formed in line, and were escorted by a platoon of police under the command of Captain Devine.

Following the platoon of police were the Knights of St. James, of this city; Knights of St. George and St. Joseph, of Chillicothe; Knights of St. George, of Newport; Knights of St. Thomas, St. James, St. Maurice, St. Loyola, St. John, St. Martin, St. Edward, St. Patrick, the Men's Society, of the Cathedral; Society of St. Andrew, of Avondale, and St. Xavier and St. Thomas congregations. There was no music and the procession went east on Eighth street to Sycamore, south to Fifth, west to Plum and north to the Cathedral, where the hearse containing the body of the dead Bishop joined the cortege. The line of march was again taken up, the procession moving west on Eighth street to Central avenue, south on Central avenue to the Union Depot.

Many heads in the throng that crowded the sidewalks and streets along the line of march from the Cathedral to the depot were uncovered, and even in that promiscuous crowd was evinced a universal feeling of sorrow, for the good man was beloved by all of high and low degree, Protestants and Catholics alike.

The special train on the Cincinnati, Washington and Baltimore Railroad, so kindly tendered by General Manager Stewart, left the new Central Depot shortly after the arrival of the cortege.

On this train went the designated escort of the Archbishop to Westboro and St. Martin's. A regular train of the road left at 3:03 for Blanchester and Westboro, and another at 5:03. The road sent a

special to the same points at six o'clock, Thursday, to carry those who wished to go to the final funeral services, which were held at the convent at nine o'clock.

We take the following report from the *Cincinnati Enquirer*:

Blanchester, Ohio, July 11.—At the St. Aloysius Orphan Asylum the train stopped, and there, arranged along in a row, were all the girls and boys of the institution attended by the good Sisters. It was a sad but pretty picture, and as the little children kneeled in the attitude of prayer, Bishop Elder alighted from the train, and said: "My dear little children, your beloved Father has gone to Heaven, but there he still prays for you! In his name, I bless you, and in the name of the Father, and of the Son, and of the Holy Ghost."

The remainder of the trip was devoid of interest, and Westboro was reached at half-past four o'clock. The train consisted of three coaches, and the baggage car, in which the casket reposed on a catafalque. Mr. Matthew Ryan was in charge of the funeral train and a delegation of Catholic Knights accompanied the cortege as an escort.

When the train arrived at Westboro, Captain Devine and Lieutenant Walsh, who accompanied the train, cleared a passage through the crowd, and, the body being transferred to the hearse in waiting, the Knights of St. John and the citizens from Cincinnati formed in line, opened ranks, and the cortege passed through. The funeral procession to St. Martin's was over a mile long. Hundreds of people from the surrounding country were at Westboro, and not less than one hundred buggies and carriages were in the procession. Bishop Elder and one of the Bishops rode in the Rev. Father's own private conveyance. The trip from Westboro to the convent was weary and prolonged. The sun was just setting in the western horizon when the van of the cortege entered the village of St. Martin's. A large wagon, heavily draped, drawn by four gray horses, and filled with little girls of St. Martin's dressed in white and wearing long black scarfs headed the procession, and a similar collection of boys in this vicinity followed behind. The hearse came next, followed first by Rev. Dr. Callaghan; Bishop Elder's carriage was directly in the rear, and the vehicles containing the priests and country people made up the solemn procession. Everywhere in the little village were the emblems of grief. Before the cortege arrived the convent and church bell tolled at long and painful intervals.

Awaiting the coming of the remains of their beloved Father, sixty-five nuns with lighted candles stood at the entrance to the convent grounds. Patiently they remained standing by the side of the spacious driveway for more than an hour, reading prayers from books which they had in their hands. The scene when the procession entered the convent ground was awful in its solemnity and impressiveness, and the good Sisters started in with slow and measured tread, and the soft mellow sun, just disappearing cast an almost supernatural light upon their simple dresses, and the pall-bearers, Fathers Quinn, Crowley, O'Meara, Alexander, Dutton, Maximilian, Hecht and Miller, robed in priestly vestments, chanted alternately with the nuns as they walked along behind. Bishop Elder and the clergy preceded the hearse, and the little girls and boys with the villagers and people of the surrounding country with bare heads and solemn countenances, fell into the line of sincere mourners. There were at least four hundred of the faithful followers of the devoted shepherd in that simple, unpretentious gathering. Slowly they passed along the road, and the voices of the nuns and priests rang out mournfully on the evening air. Through the shaded lane, across the romantic little bridge, past a lake upon which a pair of swans sat gracefully, the little procession wended its way to the grim and stately looking convent, within whose sacred walls so many noble women have lived and died after years spent in the service of the Giver of all good things. The preparations for the reception of the Archbishop's remains were complete, and upon the porch at the main entrance of the convent stood two massive candelabra with lighted candles. The beloved dead was removed from the hearse by the arms of the priests whose guide he had been. The lamented prelate was borne to the Chapel on the third floor, where, two years and a half ago the obsequies of his brother, Father Edward Purcell, took place. The catafalque was placed in front of the altar and for the second time the case of the departed was placed thereon. Once more the Sisters took up their weary watch at the side of the coffin, and until the funeral, either priests or nuns remained near the once mighty prelate. To the humble religion loving women the vigil over the remains was not a task, but a duty which was performed with a reverence for him who was gone. For the benefit of the people from a distance, the lid of the casket was removed and the face which had been viewed by thousands, once more exposed to view. The features

were thinner and of a more ashen hue than when the body was embalmed. The modest chapel was tastefully decorated with black muslin and a cross of purple immortelles relieved the sombre appearance of the place of worship.

The chapel was entirely inadequate to accommodate the throng who came from near and far the day of the funeral. Even the small cemetery was unable to contain all who desired to see the Archbishop laid away in mother earth.

Almost half of the Cincinnati clergy attended the obsequies. The sorrow and sympathy in the community were universal, and sincere were the tears shed at the final parting. Old and young alike confessed a great bereavement. Although not well acquainted with the dead prelate, they were wont to see his pleasant face as he took a drive daily with Father Callaghan in a handsome landau behind a fine pair of grays, presented to his Grace by Rev. Michael O'Neill, of this city, and the late John Baptist O'Donoghue, of Morrow, Ohio.

It was intended at first, as it was the Archbishop's request, to be buried between his mother and brother, but there was not sufficient room, and a grave was prepared in the centre of the cemetery, and directly in front of the entrance. It was remarked by several priests that the Archbishop desired his obsequies to be as simple and devoid of show as possible. He wanted to be buried in the oldest and plainest vestments, and the other articles usually interred with an Archbishop he requested should be of the simplest, cheapest character. Thus in death he would observe the modesty he had shown throughout his long and noble career. The priests were nearly all quartered at the convent. Many were never there before, and were enthusiastic in their praises of the modern Garden of Eden, which, unlike the ancient place of beauty, is away from temptation and wickedness. The village of St. Martin's enjoyed a solemn calm Wednesday night, which it seldom experienced before. Always quiet, it now possessed a peace which came with the presence of death. There was all around, one great sorrowing household which slept to wake to the sad reality of the departure of one near and dear, and with the unpleasant duty, a few short hours away, of laying the beloved one to rest, hidden from sight in the grave. A solemn High Mass of Requiem was begun at 9:30 o'clock, with Rev. James F. Callaghan, D.D., as Celebrant, assisted by Rev. P. A. Quinn as Deacon; Rev. J. Bowe as Subdeacon; Rev.

Father Kennedy and Rev. Dr. Moeller, Masters of Ceremony ; Fathers Hayes and Cusack, Acolytes. The Mass was beautifully sung in pure Gregorian chant, by a select choir of Ursuline nuns, whose pure sweet voices lent an enchanting spell to the solemn grandeur of the Mass. After Mass, the remains were taken by the pall-bearers and escorted to the lovely little grave-yard, the nuns in advance, followed by the Bishop and the reverend clergy, chanting alternately the "Miserere." Arriving at the cemetery, the clergy formed a semi-circle around the grave ; after the chanting of the "Benedictus," sung in alternate verses by the clergy and nuns, a black pall overspread the heavens, hiding the brilliancy of the sun that glowed so fiercely during the march from the convent to the tomb. The Archbishop-Elect pronounced in sad terms the last absolution, and amid the unspeakable sorrow of the great and distinguished assemblage, all that was mortal of Archbishop John Baptist Purcell was consigned to the last loved resting place, side by side with the mother that bore him and the brother and sister he loved so tenderly, to arise one day, we trust, with them, to receive the crown of never-ending glory that awaits him in the realms of bliss.



REV. F. J. PABISCH, D.D.



REV. F. J. FAGISCO, P.D.

REV. FRANCIS JOSEPH PABISCH, D.D., LL.D.

DOCTOR PABISCH succeeded Father O'Regan as Rector of Mount St. Mary's Seminary. Francis Joseph Pabisch was born at Zlabings, in Moravia, May 30, 1825. He received his early education in the Gymnasium of Znoim, where his eminent talents first asserted themselves. He carried the first honors of his class during his entire classical course. From childhood his heart drew him to the Sanctuary. God set his seal upon his soul as a chosen Levite. If we are to judge by the bright, useful years of his priesthood, and there can be no after-test more sure, the grace of his vocation was stronger and more marked than is usually found even among the more worthy ones of the priestly race. In the pursuit of his grand calling, the dignity of which he always sustained with a piety as conspicuous, and therefore as modest, as his learning, he entered the University of Vienna. Ability, industry and a mental activity which was satisfied with nothing less than the widest grasp of human knowledge, won for him at the close of his theological studies the most distinguished honors, "Eminentissimus Primus," as his testimonials before us show. He received Clerical Tonsure and the Four Minors on the 28th of October, 1847. On the 26th and 30th of July, 1850, he was ordained Subdeacon and Deacon, and on August 3rd, of the same year, Cardinal Rauscher elevated him to the Sacred Priesthood. His early zeal prompted him to demand a place among the cross-marked heroes who carry the light of the faith to the Negro tribes of Africa. But God had reserved for him another mission. He had selected for him another field, where his zeal would reap a richer harvest and his knowledge be multiplied in those whom he would train to teach God's people the truths of salvation.

A visit of the Archbishop of Cincinnati to Vienna in 1850 prepared the way that led to the work that is associated with his name. He arrived in Cincinnati in 1851, and was at once given the chair of Sacred

Scripture and Church History in the new Seminary. Having acquired a knowledge of English, he desired to go on the mission and was accordingly transferred to St. James', White Oak. The children of the people unto whom he ministered in that good country parish speak in terms of the fondest affection of the scholarly pastor, who nourished their parents with the "Bread of Life" and baptized themselves into the fold of the Lamb. In 1857 he was recalled to the Seminary and assisted Bishop Quinlan in the management of the institution. Bishop Rosecrans, the saintly Father Barry and Xavier Donald MacLeod were his associate professors. It was a common remark of the students of the time, that "if one had the sanctity of a Barry, the logical mind of a Rosecrans, the eloquence of a MacLeod and the general knowledge of a Pabisch, he would be in the natural and supernatural order a perfect man." The quiet haunts of learning to which he had returned, and which he loved so intensely, only created a greater thirst for knowledge. He looked across the sea to Rome, the centre of all learning, as it is the centre of all religion, and asked for a few years of study among the learned brethren of St. Thomas.

The Archbishop kindly acceded to his request. The roll of scholarship of the Minerva, where the purity of sound doctrine is guarded by the sons of St. Dominic, contains many names whose fame has filled the Church of God. To these illustrious disciples of Aquinas, the acquirements of Dr. Pabisch did no dishonor. His well-disciplined intellect was joined to a memory that was wonderful in its retention and minuteness. After four years of study in the Eternal City, he returned, as one of his pupils said, "a walking encyclopedia, a living index to a library of deep, solid literature, with a mind filled with general knowledge and ever expanding its capacity." He was Vice-President of the Seminary during the first term after his return, and was then appointed Rector to succeed Dr. O'Regan.

His labors of love in this place extended over a period of sixteen years; years of joy to him, for he lived under the shadow of God's Sanctuary and surrounded by books. The priest and scholar found a home congenial to his nature, and his heart clung to it with a mother's love. An artist of no inferior ability, he adorned the Chapel and walls of the Seminary with the productions of his own brush. An ardent lover of the beauties of nature, he expended his salary from year to year in adorning the grounds of the sacred Mount.

Accustomed to incessant work, he began in conjunction with Rev. Thos. S. Byrne, in the year 1871, the translation of Alzog's Universal Church History. No one was better qualified for the task, no one could have accomplished it so successfully. It will continue to teach others, to enlighten and convert the ignorant and the prejudiced, and perpetuate the memory of this noble man of God. The original work was emendated and enlarged by the wealth of his own learning, and is still the manual in all our seminaries and colleges.

"What shall we say of the end of this life, to be measured not by years, but by the good works performed—a life which like the fairest form of chiseled marble, seems to breathe the highest nobility of character. It was exceptionally sad. The light of a great intellect faded before the light of day was extinguished. Like a great oak that begins to decay at the top and foreshadows the death that will finally strike the root of its life, so was this venerated priest of God afflicted. Reason fled from the soul of him in whom it appeared to be the strongest and clearest. But God in His mercy to His faithful servant, made his mental death of short duration. The good Sisters of Charity, of Mt. Hope, did all that human kindness could do, to diminish the torture of mental darkness. God alone could cure and only in one merciful way—by the death of the body. In a few weeks after reason fled, the Divine Physician came to give to this faithful, learned priest, a place in the land which the Divine Intellect illumines forever."

In June of the year 1879, he was forced by ill-health to resign the charge which he had so long and so faithfully fulfilled, and Dr. Hecht was appointed President of the Seminary. His physical nature became weakened from overwork and the constant mental strain; and the financial burden that was thrust upon his loved Archbishop and the inevitable closing of the Seminary pierced his heart with a sword of sorrow, and completed a burden that poor human nature refused to bear. His mind became slightly affected. Upon the first observation thereof by those that surrounded him, loving hands and willing hearts attempted to stem the tide but in vain. It was found necessary to place him in a private institution, where it was hoped his wonderful intellect would assert itself and triumph over debilitated, physical nature, but it was too late. Not only the mind, but the heart was broken. The heart-strings that had responded to every touch of his

beloved friend, Archbishop Purcell, broke in twain when the final news of the disaster reached him. The angel of death came to soothe the pillow of the suffering priest on the 2nd of October, 1879. He was anointed, but it was not considered prudent to give him the Holy Viaticum. His death was as edifying as his life had been. The Seminary was uppermost in his troubled mind, and he talked incoherently of the donation of his magnificent library to the institution. In his dying moments he requested to see Archbishop Purcell and begged that the "Mount" would not be closed.

His funeral took place from the Seminary Chapel, where for two days his remains lay in state. The Chapel was deeply and beautifully draped in mourning for the sad occasion. In the sanctuary, assisting at the office for the dead, which was solemnly chanted, were the Archbishop of Cincinnati, Bishops Toebbe and Chatard, and more than a hundred priests. Bishop Toebbe sang the Requiem Mass; Rev. Deselaers was Assistant Priest; Bishop Richter and the Rev. Thos. S. Byrne filled the offices of Deacon and Subdeacon. Bishop Chatard preached a very appropriate sermon in which he spoke of the life, character and influence of Dr. Pabisch, in terms of the highest and most deserved praise. Archbishop Purcell gave the last absolution. The priests in cassock and surplice walked in procession to St. Joseph's Cemetery, where the remains of the kind, gentle teacher of most of them, were interred. He was sincerely mourned by the Archbishop as one of the wisest of counselors, and by the many priests whom he prepared for the sacerdotal life.

When in a reminiscent mood, his old students relate anecdotes that clearly portray the eccentricities of his character, the simplicity of his ways, and the purity of his heart. They speak of him with countenances that indicate hearts full of love and devotion, and the substance of their remarks may be summed up in the following eulogy, penned by one of his oldest pupils: "A priest for a quarter of a century, leaving as the sweetest recollection of a noble life, a spotless name; a true Israelite without guile; a Christian Gamaliel, at whose feet hundreds of priests of many dioceses have learned the lessons of wisdom, 'allied to immortality'; a rarely gifted teacher of the 'Divine science,' whose erudition would have made him a loved pupil of the Angel of the Schools, whose writings were his daily food and highest earthly pleasure; an intellectual giant, even among men of gifted

minds, yet a child in the innocence of his life—such was Dr. Pabisch, President of Mount St. Mary's Seminary." His faithful pupils reared a stately shaft that marks the mound beneath which his remains were laid, and a marble slab was placed at the entrance of the Seminary to perpetuate his name, bearing the following inscription :

I. H. S.
IN MEMORIAM
FRANSISCI JOSEPHI PABISCH,
QUI IN SCIENTIIS
PRAESERTIM THEOLOGICIS, APPRIME VERSATUS,
NECNON VIRTUTIS SACERDOTALIS
CULTOR EXIMIUS ATQUE EXEMPLAR,
HUIC SEMINARIO AB ANNO 1862
USQUE AD VITAE EXITUM
OMNIUM PLAUSU PRAEFUIT.

NATUS DIE 30 MAR., 1825.
OBTRITUS LABORIBUS, AST MERITIS BEATUS
DIE 2 OCT., 1879 E VIVIS DISCESSIT.

EJUS QUONDAM DISCIPULI
BENEFICIORUM HAUD IMMEMORES
HUNC POSUERE LAPIDEM.

CHAPTER VIII.

OUR BENEFACTORS.

IT is sad to chronicle the death of friends. But the assurance of their good deeds, of their holy lives, of days spent in the service of God, is the balm that robs the sorrow of its keenest sting. Looking back to the years of the Seminary's infancy our admiration is aroused by the strong and zealous Catholics who nurtured the tender institution; who watched over it and brought it to a degree of excellence worthy of its high purposes. From the year 1847 when the plans of Archbishop Purcell were rendered possible by a gift of land from the Considine family, and the erection of the main building by the Slevin brothers, Mount St. Mary's has always been the centre of the noble Christian charity of the Catholics throughout the Archdiocese. Never were they appealed to in vain; never were they backward when there was question of educating the clergy. Always ready to give, always magnanimous, not expecting their reward from man, but from Him who records the gifts of charity in the Book of Life, they lived to see the Seminary flourishing, sending out each year a band of young priests, in whose deeds of almost infinite value they surely participated.

The names of these generous patrons of Mount St. Mary's were ever on the lips of Archbishop Purcell. Whether in pastorals or sermons, he always referred to them in words of highest commendation; and in his prayers and masses, and the offerings of the Seminarists, these noble benefactors were never forgotten. "Who gave the ground on which the Seminary is built?" he exclaimed in the Pastoral of September, 1870. "Who the one hundred and twenty thousand dollars which the buildings erected thereon have cost? Who educated the professors and priests who now in great part minister at our altars, to say nothing of those whom death has snatched from amongst us, of

those who have been deemed worthy of the episcopal dignity, and of still more now belonging to the dioceses formed from territory once belonging to Cincinnati?" We may answer in part these questions by referring to the records on the roll of honor, Messrs. Considine, Slevin, Mr. and Mrs. R. R. Springer, Mrs. Ann Carr, Mrs. Williamson, Mr. Patrick Rogers, Mr. S. S. Boyle, Mr. Kemper, of Glandorf, Mr. M. T. Cassily, Messrs. Poland and Henry, Mr. McParlin, Mr. Matthew P. Hart. To these kind friends we were indebted for sums from five hundred to twenty-five thousand dollars.

There are innumerable names worthy of the kindest and most grateful remembrance of the students of the Seminary; hundreds of liberal Catholics who came to the assistance of the institution in the day of need; hundreds who have given of their abundance, and many who, like the widow in the Gospel, gave little because they possessed little. What was given, was given from the heart, and though it is impossible to narrate here each bountiful act of our benefactors, there is another Book in which their names are enrolled, awaiting the glorious morn of resurrection.

A name which shall ever be inscribed with the most sacred benediction in the traditions of Mount St. Mary's, a name inseparable from the foundation and nourishment of the institution is that of Considine.

The old homestead of this family was situated on one of the small knolls adjacent to the Seminary. Here in quietness and inoffensiveness the five members of the family spent the happy days of their useful lives in doing unostentatious charity to their fellow-men.

Born in County Clare, Ireland, the two sisters, Honora and Mary, together with their brothers, Patrick and Michael, and their father, Daniel, left the land of their birth about 1821. They settled in Ohio, then considered a wild wilderness, and by farming and gardening acquired what might be considered a competency.

They were noted for their kind hospitality, and few prelates or men of eminence visited Cincinnati without making a short visit to the old homestead on the hill. It was on the occasion of one of these visits that the great statesman and orator of New England playfully remarked looking on the aged head of the family, and the picture of Ireland's great Liberator hanging on the wall: "The three greatest Daniels of modern times have met in this room—Daniel O'Connell, Daniel Considine and Daniel Webster."

They were unostentatiously pious, ever ready to relieve distress and misery. During the fire of '63 their house was thrown open to the students. Thinking, no doubt, that the invitation might be extended to others, two of the young men, Robert Doyle and William Rice, brought to the homestead a young marauder, bound hand and foot, whom they had captured during their watch. Their plan was to lodge the captive in Mr. Considine's cellar until morning. But they had indeed reckoned without their host, who appeared on the field of battle just as the cellar door was opened, "you can't put any rascal like that in there," he said, "the boys are welcome, but I don't want any blackguards quartered here!" Much to the chagrin of the sentries, the victim was allowed to run away.

On the 18th of June, 1873, Mary Considine passed to her reward in Heaven. After a painful and lingering illness which she bore with true Christian resignation, she peacefully slept in the Lord, consoled and strengthened by the Sacraments. Her quiet and gentle ways, her kindness of heart, had endeared her to all her acquaintances. Her funeral took place from the Seminary Chapel, where a High Mass of Requiem was sung by the President, Rev. Dr. Pabisch. A procession of the professors and students and numerous friends of the family attended the remains to the cemetery. A tribute of respect to her memory was delivered by Father Edward Purcell and her body was lowered to her last resting place in the hope and faith of a happy resurrection.

Patrick died suddenly of apoplexy on the 18th of October, 1873, at his residence, near the Seminary. His devoted sister, Honora, while still looking on her brother, fell back in her chair and died. In the death of these estimable Catholics the Seminary lost its earliest and truest friends, and their sudden demise cast a gloom over the entire community. The expressions of sympathy for Michael, the only remaining member of the exceptional family, were many and sincere; alone in the world, all he held dear departed, he was rich in the love of his neighbors. The old homestead, the scene of so many happy years was a home no longer. He left it, and was heartily welcomed within the walls of Mount St. Mary's. Here for the remainder of his life he was surrounded with every comfort that could minister joy to his heart; priests, Sisters and students emulating each other to add the sunshine of love to the gloomy evening of his life. His death was just

what he would have desired, surrounded by the beauty and consoled by the ministrations of that religion he had esteemed so highly. He died in the seventieth year of his age, on the 30th of January, 1875.

The Archbishop sang a solemn Mass of Requiem for his repose, assisted by Dr. Pabisch, Dr. Hecht and the Seminarists. His long respected and dear friends, Messrs. Andrew Ward, James Slevin, Jr., and his cousin, Mr. Cullinan, accompanied the remains to the cemetery, where they were interred beside the other members of this estimable and truly Catholic family.

Another name equally prominent with the above in the history of Mount St. Mary's is that of John Slevin and his brother James.

During their long and useful lives they were ranked among the oldest and most honored merchants of Cincinnati, and for their faithful and edifying adherence to the faith of their fathers were held in the highest esteem by their fellow-citizens.

For forty years the firm of J. & J. Slevin was associated in the commercial growth of the Queen City with every virtue that adorns the upright, industrious citizen and the devoted Catholic, who never swerved in all the temptations of mercantile life from the stern principles of religion. The large wealth which John Slevin once possessed, a few years before his death passed out of his hands. The large, golden, honest fruit of a long life of unremitting labor was crushed under the iron heel of financial reverses. In his misfortunes men gave to the stricken merchant the same respect, deepened by the truest sympathy, which they paid to the owner of millions. He passed out of sight of the busy world, but he left behind him a name of which his children might justly be proud; a name clouded by financial failure but never stained with dishonor. He lost everything but his spotless reputation—of that the most reckless calumny could not rob him. This was the legacy beyond price which he left his family.

John Slevin was born in 1807, in the County Tyrone, Ireland. He emigrated in early manhood to this country, and after a short stay in Pennsylvania, he and his brother James settled in Cincinnati. Fortune smiled upon them, and everything they touched seemed to turn into gold. Their business rapidly increased, and they soon had one of the largest dry goods establishments in the West. The maelstrom of financial ruin which engulfed so many in the seventies made a complete wreck of their flourishing business.

But during all the changes of his long life, John Slevin, and we may say the same of his brother, James, was true to the faith of his fathers. He was a model Catholic, husband and father. It was a sore trial to see the work of a life time melt and disappear like the snow on the hillside; but he bore adversity with the same equanimity he bore success.

His faithful devoted daughters made the close of his life as happy, as comfortable as true human affection could make it. Their kind hands and hearts smoothed the rough places that impeded the close of his life, and lightened as no others could the burden of his earthly misfortune.

The funeral services of John Slevin were performed on Saturday, January 18, 1879, in the Seminary Chapel. It was a fitting place for his obsequies, for he had been a most generous benefactor of this institution. He and his brother had given twenty-five thousand dollars to build the main portion of the building. Rev. William J. Halley officiated at the altar, and the Seminarists chanted the solemn Mass. The Most Rev. Archbishop gave the absolution and delivered a touching address over the remains of his old and honored friend.

Rev. William Menke, D.D., a student and benefactor of Mount St. Mary's, died at the Good Samaritan Hospital, Cincinnati, on Monday, the 21st of September, 1873.

His death was a great loss to the Diocese of Cincinnati. Though his priestly life was very brief, his few days in the ministry gave rich promise of great usefulness and success in the divine vocation which he deeply loved and highly prized as the best of God's gifts, and the greatest of all honors. A spotless life, however, in the words of Holy Writ, is an old age. So the blameless life of Father Menke gave him in the eyes of Heaven a length of years different from the reckoning of the world.

He was born in Auglaize County, Ohio, about the year 1845. In early boyhood he began his studies at Mount St. Mary's, where he was noted for his simple piety, gentleness of disposition, constant application to study, quick and retentive mind. When ready for his theological course, he was sent to the American College, Rome.

After four years of study he graduated with honor and received his theological degree. He was ordained in 1871, and, returning shortly

after, was appointed assistant pastor of Holy Trinity Church, Cincinnati. The congregation quickly discerned the worth of their young pastor. His devotion to duty, his fidelity in ministering to their spiritual wants, the ready charity of God's good and gentle priest, which he always manifested in his conduct toward them, completely won their hearts. Old and young, parents and children, among whom he daily walked with edification, always spoke of him in tones of praise, and with those words of reverence and love that are the best and sincerest eulogy of a priestly life.

On Thursday morning the Most Rev. Archbishop sang Pontifical Mass of Requiem for the repose of his soul, and in part consoled the sorrowing congregation by the happy words of comfort which he addressed to them as suggested by the life of the young priest so worthy of his Divine Master.

The church was crowded and the sanctuary was filled with priests, who came from all parts of the diocese to fulfill a sad but most Christian duty for a brother, who had edified them both in life and death.

By his will he left the Seminary seventeen hundred dollars, and also directed that on the demise of his mother all of his real estate should go to the same institution.

There is no more honorable name on the records of the Seminary than that of Reuben R. Springer. Great in all things, culture, honesty, and religion, his name has become a household word for continual, unostentatious charity. He was remarkable for his donations for praiseworthy objects, and the Music Hall of Cincinnati stands to-day in testimony of his great philanthropy. The illness which caused his death on the 10th of December, 1884, resulted from a chill which he first complained of while attending Mass in the Cathedral on the previous Sunday. Monday morning he was much worse, and death suddenly and unexpectedly ensued on Wednesday morning.

The life of Mr. Springer was a very checkered one. All who were acquainted with him were impressed with his modesty, geniality and total lack of ostentation. This trait of character was illustrated by his refusal to have the Music Hall named after him. He always refused to give anything of a biographical nature to his acquaintances and invariably shrank from publicity. He was born in Frankfort, Ky., in 1800. His father, Charles Springer, was a native of West Virginia, a

soldier under General Wayne, and a participant in the battle of Maumee, in 1794. For many years he was postmaster of Frankfort, and also cultivator of a farm near Lexington, Ky. He was killed in 1816 by being thrown from a wagon. Reuben Springer's mother was Catherine Runyan, a native of Princeton, New Jersey. Young Reuben received a very meagre education in the schools of Frankfort. At thirteen he entered the postoffice as clerk and succeeded his father as postmaster. He held this position for two years when he became a cook on a steamer running between Cincinnati and New Orleans. He was very economical and in a few years was able to buy an interest in the line to which his boat belonged. He continued in the steamboat business twelve years. On January 30, 1830, he married Jane Kilgour, daughter of Henry and Catherine Kilgour. Mr. Kilgour was at that time a member of Kilgour, Taylor & Co., the largest wholesale grocery firm in Cincinnati. Immediately after his marriage Mr. Springer became a junior member of this firm, with which he continued for ten years. His close application to business impaired his health, and in 1840 he was obliged to retire from active business. The firm dissolved, and each member retired wealthy. Charles Springer, a brother of Reuben, succeeded to the good will of the house. He was lost at sea in the ill-fated steamer Arctic, in 1854.

Mr. Springer then turned his attention to the recovery of his health. In 1842 he left for Europe, but unsettled business compelled him to return the following year. He visited Europe in 1844 and 1845, in 1849 and 1851. On his fourth and last trip he was accompanied by Mrs. Springer, and, together, they spent much time in visiting the art centres of the world.

Mr. Springer was a man of refined tastes and a lover of all that is beautiful in art and nature. During his travels in Europe he collected many valuable paintings and works of art. This taste most probably led him to encourage the erection of a spacious music hall in Cincinnati. His offer to erect such a structure was received with enthusiasm, and committees to carry it into effect were appointed by the Board of Trade, Chamber of Commerce, and other bodies. When subscriptions flagged on account of the apparent preference being given to the Music Hall over the Exposition, Mr. Springer agreed to donate fifty thousand dollars more to the Exposition interest as soon as the one hundred and twenty-five thousand dollars were subscribed by the citizens, on the

condition that they should subscribe a further one hundred thousand dollars. He donated twenty thousand dollars to the trustees of the Hall on two different occasions to insure its success. In gifts of this kind he gave away four hundred and fifty thousand dollars. Towards the Cincinnati Cathedral he contributed thirty thousand dollars, and was a regular member of that congregation.

At the time of his death he had been sitting up in his chair, and there was no one in the house except two old nurses. He died of sudden paralysis of the heart, painlessly and easily.

In his will he left one hundred thousand dollars to Archbishop Elder for the education of young men for the priesthood.

The immense amount of good this estimable man did with his vast wealth, those only can tell who know the value of a good priest, who feel the joy which arises in the hearts of the dying when they pass to the realms of eternity fortified by the holy sacraments, who have felt the consolations of the priestly office, who have had their tears dried, their hearts raised, and their souls cleansed from sin. In return for temporal wealth he laid up a treasure which the moths and rust cannot consume, and which robbers cannot steal. That Reuben Springer is now enjoying that reward is the sincere wish of every friend of Mount St. Mary's.

There are thousands of other kind benefactors whom it would be a pleasure to mention, but we have given the principal ones throughout this work. To these we may add the Rev. Peter Kroeger, Rev. Joseph Ferneding, Anthony Kemper, Stephen Boyle, Rev. E. T. Collins, Thos. Ewing, of Lancaster; John Bargan, Norah Shay, of Dayton, and Mrs. Ahering.

If many are missed the omission is due to the insufficiency of our data, but there is another account which will be opened when temporal records have been swept away. Their names are recorded and await a glorious resurrection to testify in favor of the benefactors of Mount St. Mary's.

CHAPTER IX.

THE LIBRARY.

THE LIBRARY, being an integral part of Mt. St. Mary's Seminary, is, and always has been, an object of the greatest care and solicitude to those interested in the advancement and perfection of the institution. Like most libraries, its beginnings were humble ; but, by the solicitous care, the unwearied energy and the generous liberality of those who had its interest at heart, the volumes steadily increased in numbers and value, until now it takes a place among the great libraries of the land. The Most Rev. J. B. Purcell, who, during his long and useful life began and completed so many good works destined to live after him and to be a blessing to others, had also the honor of initiating this. While living on Sycamore street, where at present St. Xavier's College stands, he opened St. Francis Xavier's Seminary, and, with a considerable collection of his own books, made the beginning of what is now Mount St. Mary's Library. Small as the collection may have been, compared to the number of volumes in the present Library, it was important from the fact that it was a step in the right direction, and was indicative of the fostering care and energy his Grace ever showed in the promotion of a high standard of education.

This collection was gradually but steadily increased. In 1839 the books were removed with the Seminary to St. Martin's, Brown County. Here, under the fostering care and judicious selection of the Bishop and Fathers Burlando and Boglioli, the Lazarists, it commenced to assume large dimensions. Generous friends of the Archbishop in this and in foreign lands, notably France, sent him many valuable donations. Annexed to the Seminary, the Library shared all the changes and vicissitudes of the latter. Accordingly it was transferred back to the city in 1845 and located at the episcopal residence.

In 1851, upon the completion of the main building, the Library

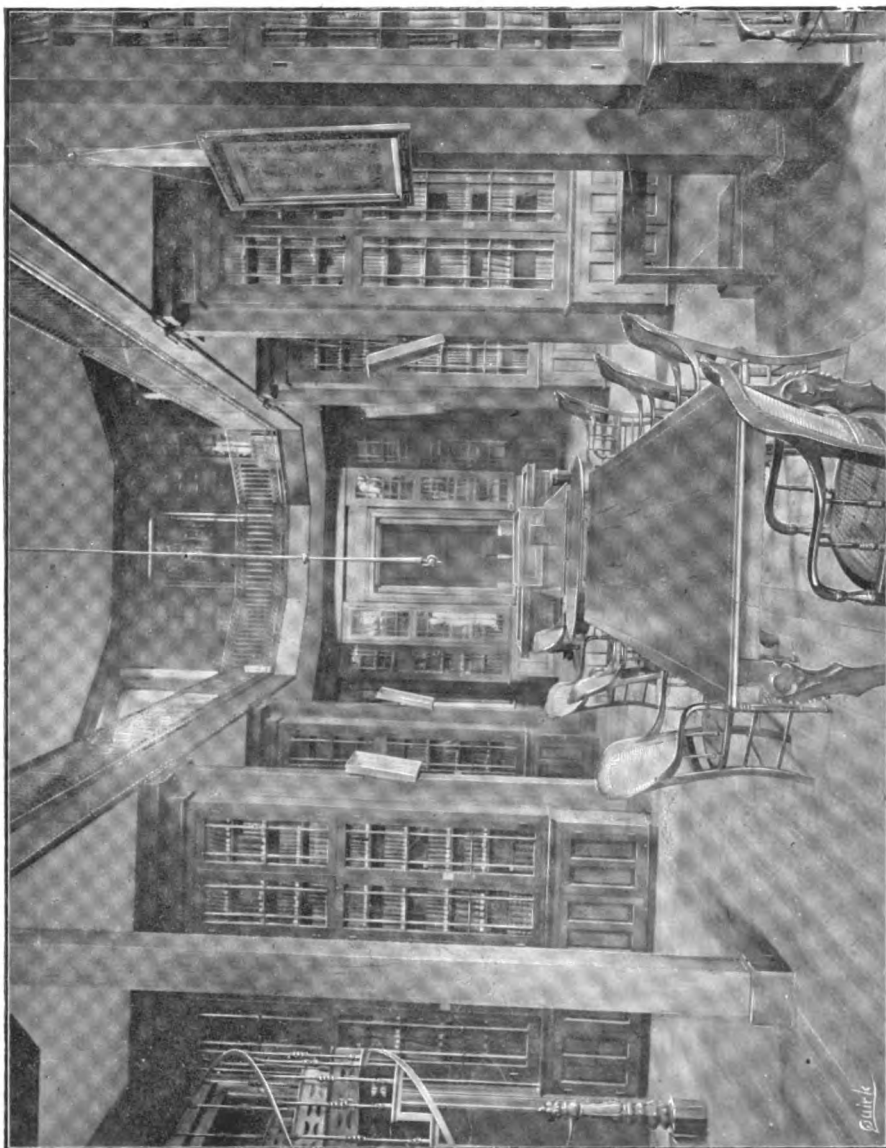


THE LIBRARY

THE LIBRARY, which was originally attached to Mary's Seminary, was the result of the care and sufferings of the founder, who, by the perfection of the education of his pupils, effected a noble work, but, by the self-sacrificing and generous liberality of those who took an interest in the cause, rapidly increased in numbers and value, until now it ranks among the great libraries of the land. The Most Rev. B. Pinney, during his long and useful life began and completed several works destined to live after him and to be a blessing to others, by the honor of initiating this. While living at Greenmore, near the present St. Xavier's College stands, he owned St. Francis Xavier's Seminary, and, with a considerable collection of his own books, at the beginning of what is now Mount Mary's Library. The collection may have been, compared to the number of volumes in the present Library, it was important in the fact that it was in the right direction, and was indebted to the fostering care and encouragement Grace ever showed in the education of a high standard of instruction.

The collection was gradually but rapidly increased. In 1837 the books were removed with the Seminary to St. Martin's, Brown County. Here, under the fostering care and judicious selection of the Bishop and Father's Parnando and the then the Lazarists, it commenced to assume large dimensions. Generous friends of the Archbishop in this and in foreign lands, notably France, sent him many valuable donations. Annexed to the Seminary, the Library shared all the changes and vicissitudes of the latter. Accordingly it was transferred back to the city in 1845 and located at the episcopal residence.

In 1850, upon the completion of the main building, the Library



THE LIBRARY.

was removed with the Seminary to its present site. The Library and Reading Room were located on the second floor and to the volumes the students had free access. It was the intention of Archbishop Purcell to make Mount St. Mary's Library a focus wherein should be collected and concentrated all the rays of literary light of the Archdiocese. His clergymen seemed to share this desire and felt a pride in having their names recorded as benefactors of the Library, if only to the amount of a single book. The scope of this work will not permit us to record the names and gifts of all the donors but the names of some should be kept in honored remembrance.

First and foremost on the list comes his Grace, Archbishop Purcell, who gave to the Library and purchased for it all the valuable books he could procure. In 1853 a valuable collection of books was received from Rev. L. Navarron. Father Lange, formerly of Lancaster, Ohio, left, as far as can be ascertained, about two hundred volumes to the Library. The Library is also indebted to Rev. Michael Kennedy, formerly of Piqua, Ohio, for a small number of works, and to Rev. Father Wittler, formerly of Cumminsville, for eighty valuable volumes.

In 1863, the fire that destroyed the Chapel and southern wing of the building was speedily making its way to the Library. To save the books from imminent peril they were pitched out of the windows without further thought than to keep them out of the way of the fiery element.

The Library being located on the second floor and the books having been thrown out regardless of consequences, the amount of damage can hardly be estimated.

The most valuable sets were wet by water, torn, mutilated, and numbers lost. Many of the magnificent volumes of the Fathers were as a result utterly and uselessly destroyed. This accounts for the fact that many of the sets are now broken and registered incomplete in the catalogue. By this sad misfortune the most valuable portion of the Library perished. This great loss was in some manner repaired by his Grace, Archbishop Purcell, who in the Autumn of 1865 gave the Seminary another magnificent collection of five thousand volumes, the result of much labor and care. Most of these works are of an ascetical and polemical character. On August 26th of the same year, Very Rev. E. T. Collins, Vicar-General of the Archdiocese, died. Father Collins was well known as a lover of books and an untiring and judi-

cious collector, an elegant scholar, a gentleman and a priest of refined manners, cultivated taste, courteous bearing and spotless character. He bequeathed his library valued at from \$20,000.00 to \$25,000.00 and numbering about four thousand eight hundred volumes, to Archbishop Purcell for the Library. In 1870 the North Wing of the Seminary was erected at a cost of \$50,000.00, and in it is situated the magnificent Library. Accordingly, in 1871 the books were removed to the large and spacious hall which they now occupy. Various attempts at cataloguing had been made, but without success until 1873, when under the supervision of Rev. Dr. Engbers, assisted by John Feldman, William J. Manning and Geo. F. Houck, the laborious task was completed. While the work of cataloguing was in progress, the Very Rev. Edward Purcell sent a generous donation of five hundred and seventy-three volumes, and Rev. David Walker, on his departure to join the Jesuits, donated his Library of three hundred and forty volumes to the Seminary.

The new Library was formally opened February 5, 1874, and was found to contain 14,168 volumes, which number did not, however, include minor pamphlets afterwards catalogued, and found to be about four thousand.

In May, 1876, the Library was again in good luck. The Very Rev. Edward Purcell donated four thousand volumes, besides two thousand rare pamphlets illustrating the history of Catholicity in America. These works had formed the specialty of the collector, Mr. J. J. Rickey, of the firm, Rickey & Carrol, for more than twenty-five years. Owing to business reverses and the burning of the Pike Opera House, in which the book store was located, he was forced to seek pecuniary assistance from Father Edward, and as security for the same he gave his valuable collection of books and documents, little thinking that he would be unable to redeem them. But success did not smile upon his endeavors, and the advent of a rival firm drove him from the field. His death soon followed, and the collection was presented to the Library by Father Purcell. The venerable Archbishop immediately authorized the making of a case wherein such documents, manuscripts, old books, coins and other interesting relics could be preserved from the tooth of time and the hand of the despoiler. His Grace, in token of his appreciation of the gift and the efforts made to add this interesting feature to the Library, entrusted to its care the large Vatican Medal of

solid silver and three inches in diameter, a memento of the Ecumenical Council given to the Archbishop by the Great Pius. A Latin inscription recording the above donations, together with a visit made to the Library on the occasion of the Golden Jubilee of Archbishop Purcell, by the venerable Jubilarian, the Bishops of the Province, and many other prelates, and a vast concourse of the clergy of the diocese and of adjoining dioceses, hangs in a prominent place in the Library to perpetuate the remembrance thereof.

In 1879, when the Seminary closed its portals because of the Purcell failure, the care of the institution and of its valuable Library was placed in the hands of a respectable Catholic family, but the care taken of it does not merit praise but rather deserves condemnation. The doors of the various book-cases were forced open, valuable tomes that cannot be replaced stolen, and the manuscript and curio cases rifled of their most valuable contents by vandals who showed no respect or appreciation for the time and labor it had taken to collect them. A great many works were wantonly and maliciously mutilated and torn, and to the reproach and discredit of its appointed guardians not one of the despoilers of the sacred, hallowed place was brought to justice. Even the censures of the Church failed to deter some from rifling the contents of the various cases and appropriating for themselves what they deemed rare and valuable.

When the Seminary re-opened in 1887, the Library received a valuable addition by the donation of the library of the lamented Dr. Pabisch, consisting of about two thousand volumes with a number of unbound periodicals and journals. It was the dying request of the revered Rector that his library be given to the Mount he loved so well, and by the generosity of Rt. Rev. Henry Joseph Richter, his last wish was accomplished. Dr. Pabisch died intestate, and the library, sold at auction for the benefit of his heirs in Austria, was purchased by Father Richter. It remained in his possession till his elevation to the See of Grand Rapids. Then he donated it to Archbishop Elder for the Seminary, as a token of esteem and friendship for his Grace, and as a mark of affection for the Diocese of Cincinnati and Mount St. Mary's. The books that Dr. Pabisch loved so well, and from which he gleaned the knowledge that with burning impetus he communicated to his disciples, now repose within the sacred walls of their former home to teach and inspire others.

Despite the despoilers and vandals, whose conduct cannot be too strongly reprobated, Mt. St. Mary's Library possesses some valuable manuscripts. Among these the following, because of their age and beautiful ornamental lettering deserve special mention :

Lotharius de Missarum Mystcriis; written on vellum, in colored inks and belonging to the fourteenth century. Upon the fly-leaf we find the following notice: "This important manuscript was written by the ecclesiastic who afterwards became Pope Innocent III."

Horae Beatae Mariae Virginis cum Calendario; neatly written in small Gothic characters on one hundred and nine leaves of vellum, with a few capitals in gold and colors, and the others in blue and red ink, and ascribed to the fifteenth century.

Horae Beatae Mariae Virginis; on vellum, by an English scribe and dated 1460. This document is beautifully written with red and black ornamental capital letters.

Missae Beatae Mariae Virginis Accedunt Horae B. M. V. This manuscript of the fifteenth century is a donation of the Hon. G. E. Pugh, and is written on vellum in large Gothic letters, with ornamental borders and capitals illuminated in gold and colors.

The Library also possesses some rare specimens of the printer's art, as can be seen by a glance at the catalogue. As far as we know, the oldest books are recorded as follows :

1468-70.—*Biblia Germanica*, a gift from Very Rev. E. T. Collins. It is printed in Gothic characters and illustrated with numerous wood-cuts. It contains five hundred and forty leaves, printed in two columns of fifty-seven lines. Neither leaves nor pages are numbered. The fourth and sixth leaves have been lost, and replaced by manuscript on very thin parchment, secured by the edges on firm paper. It is without title page, which must have been its original condition, since the person who supplied the missing leaves must have had a perfect copy before him, as the illustrations which are done with pen are in perfect keeping with the wood-cuts, and if a title page had existed, the same desire of completing the work which induced him to copy four entire pages including two illustrations, one of which is very complicated, would have led him to copy the title page also. It has illuminated capitals in manuscript, as was usual in the early specimens of printing, and when it was rebound, which, judging from the general appearance of the binding, was not in very recent times, it was labeled, *Biblia Germanica—Edit. Prin—*

Circa 1468-70, and the initials of the proprietor, *J. L. H.*, are conspicuously printed on the back. On a fly-leaf is a note in pencil by the book-seller, "A very rare early edition, supposed the first." Now the antiquarian book-sellers of Leipsic were well versed in the early editions, and Kohler, from whom it was purchased, had a reputation which he would not lightly endanger. All these circumstances give a certainty of its being, if not the first edition, at least among the first printed in the German language.

1472.—*Gratiani Decretum, Strasbourg*.—1472. As the printing was for the most part executed in 1741, it is acknowledged as "*Gratiani Decretum, 1741*." This was the first book printed in Strasbourg, and the first edition of Gratian's works. In 1876, through the alertness of Rev. John Feldman, and the kindness of Rev. Thomas Byrne, Mount St. Mary's Library was enriched by the addition of the authentic code of the Library Canon Law. It was offered for sale at a public auction, and, ever alive to the interests of Mount St. Mary's, Father Feldman purchased the valuable work. It is a large folio, nine hundred and thirty pages, bound in boards and covered with sheep-skin and in an excellent state of preservation. From it we learn that this very illustrious work of the Decretals, with the glossary by that venerable man, Master and Laureate Doctor George (?) of Wurzburg, was printed in Rome in the year of our Lord 1472 (i. e., finished in '72, though for the most part printed in 1471), on the fifth Saturday of November, the second year of the holy Pontificate of Sixtus IV.

1473-74.—*Gregorii IX. Decretales*.

1474.—*Summa Fratris Alberti Magni in Tractatulum Eucharistiae*. A gift to the Library from Rev. J. M. Finotti.

1474-75. 1. *Mathaci de Krocof (Pomerania)*.

Dialogus de celebratione Missae et Communionis frequentia, 2. *Henricus de Hassia. Expositio Super Ave Maria*, 3. *Ejusdem expositio super Orationem Dominicam*, 4. *Animi Speculum*. This valuable work donated by Very Rev. E. Purcell, lacks a title page, but was printed in 1474 or 1475.

Boetius de Consolatione Philosophica. This work, the gift of Wm. Doyle, bears no date, but as the capital letters are formed and illuminated by hand, it can be justly attributed to the first days of the printing press.

The Library possesses a copy of the first Catholic Bible printed in

the United States, 1790, and many valuable works that treat of and illustrate the commencement and progress of Catholicity in America.

Among the many curios may be mentioned the wax image of the Emperor Maximilian, of Mexico. This valuable figure was presented to Archbishop Elder by one of his many friends and by him donated to the Library.

On the morning of the execution of Maximilian, June 19, 1867, President Juarez gave special permission to three artists—two citizens of France and one of Mexico—to take fac-similes of the body after death, specifying the size of figure and other particulars, and only a limited number. This was concluded after much opposition, delay and trouble. The two wounds in the heart, and three in the abdomen (five in all), are clearly defined in the representation. The perfection to which it was brought—attenuated figure, partly closed eyelids, the partial discoloration under the eyes, argue well for the artists. The Russian Ambassador gave one hundred guineas for the first, believing that the balance would not be so perfect, but in this he was mistaken. An accident compelled the artists to stop at the twenty-eighth, and no more were made. The artists passed through Cincinnati on their way to Europe with this and other valuable historical matter connected with Mexico, intended for the European museums. The Mexican artist's interest was purchased. The sickness of one of the other two enabled the financier to decamp with everything except two of the figures. One was sold to the Austrian Consul, and then his necessity compelled him to pawn the other. Pending its redemption he died. The gentleman who presented it to Archbishop Elder, heard of the valuable pledge and redeemed it. Before doing so, however, he had Major Andre Burithe, a graduate of L'Ecole Polytechnique, Paris, examine it. He for some cause or sympathy connected himself with the French Army of Occupation and became a prominent member of the staff of General Bazaine, and, as such, was thrown in daily contact and intimacy with Maximilian. As soon as he saw it, Major Andre praised the perfection of the representation. The Major pronounced it a work of art and as perfect a likeness as could be had. One of the most prominent physicians of Cincinnati declared it a most perfect anatomical work. The figure was on exhibition at the Cincinnati Exposition and was universally admired. Mr. O. D. Bryant, of the Crane-Breed Manufacturing Company, added materially to the interest of the historic treasure by encasing it in a beautiful silver casket.

Among the ornaments of the Library is the feeling address to John Baptist Purcell, Archbishop, Prelate and Father, the tribute of the Alumni of St. Francis Xavier College, offered on the occasion of his Golden Jubilee. Pendant with it hangs the tribute of the clergy of the diocese and the Sisters of Notre Dame. Both of them are chaste, elegant pieces. The addresses are written in bold Gothic characters, in Latin, with a wide border of flowers most naturally delineated. In the corners we have the numbers, 1826 and 1876, at the top 1833 and 1850, the former dating respectively the year of ordination and its fiftieth golden anniversary; the latter the years of his episcopal consecration and of his promotion to the Archiepiscopal dignity.

The interstices between the divisions in the Library were made available for the reception of the portraits and busts of the venerable Prelates, beginning with Bishop Carroll; distinguished priests like the Proto-Sacerdos Badin, Nerinckx, of Kentucky; Richard, of Michigan; De Andreis, of Missouri, etc., and such prominent laymen as Charles Carroll, of Carrollton, Drs. Brownson, Anderson and Ives; O'Connor, of New York, Taney and McSherry, of Maryland, Green, of Massachusetts, and others of our own day; but alas! lack of funds to defray the expense has prevented the greater part of this laudable design from being accomplished. Pray, friends! and ye sons of this Alma Mater, let not this glorious work remain incomplete. Every alumnus and every priest should feel a pride in having his name recorded as a benefactor of the Library, should endeavor to keep it alive and up with the times, and make it what Archbishop Purcell intended it to be "a focus wherein should be collected and concentrated all the literary rays of the Archdiocese."

CHAPTER X.

MOUNT ST. MARY'S OF THE WEST.

1887-1894.

AFTER the death of Archbishop Purcell the prospects of re-opening Mount St. Mary's seemed very gloomy. The clouds of the great failure darkened the horizon, and the devising of means to satisfy the clamoring creditors and the administration of the Archdiocese were a heavy burden on his illustrious and worthy successor. The only definite request that Archbishop Purcell had ever made was, that the "Old Mount," the institution of his love, the home where his children with smiling faces had always greeted him, amongst whom he loved to linger, should be opened. It was the desire of his heart to see the glorious work it had done in the past continued, and nothing would have given him greater pleasure in the last sad and sorrowful days of his life than the realization of this desire. Archbishop Elder longed for the means to gratify this last request of one who had been a father to himself, as well as to the vast diocese now committed to his care, yet the outlook was discouraging. But Divine Providence, when the expectation seemed vain, called to his eternal reward a man whose name is a household word in Cincinnati because of his numerous charities and benefactions, Reuben R. Springer. His name was a familiar one in the Seminary reports of the past, and in his will he bequeathed to Archbishop Purcell one hundred thousand dollars for the education of priests. Were it not for this munificent gift it is doubtful if Mount St. Mary's would have yet opened its portals. The clouds that darkened the horizon were dispelled by his noble generosity, and the hope and desire of complying with his venerable predecessor's request was made possible to Archbishop Elder. It enabled Mount St. Mary's to

continue its career of usefulness for the glory of God and the salvation of souls, to take up the traditions of the past and expand under happier auspices in the future.

The news of his bequest sent a thrill of joy through the hearts of many who had known the happy days of the past, and to none was it more gratifying than to Archbishop Elder. In a pastoral to the clergy of the diocese, in May, 1885, he instructed the pastors to exhort the faithful to greater generosity in the Seminary collections, and the reasons are best given in his own words:

“In previous circulars you have been exhorted to remind the people that the priesthood is, under God’s Providence, the appointed channel through which the grace of salvation is given to the world, and that all the works of religion, all the blessings of true education, are preserved and propagated under the guidance and with the co-operation of God’s priests.

“Besides recalling these considerations to your people, as they ought to be revived in their minds every year, you will please add some particular reasons why the faithful should increase their generosity on this occasion.

“During the past year we have had extraordinary outlays in meeting some old claims against the Seminary, and for paying our assessments for public improvements on the street fronting its grounds, so that the disbursements have been nearly double the amount of last year’s collections. Again, the number of our Seminarists has increased, and it must continue to increase in order to meet the necessities of our increasing Catholic population. Thanks to the liberality already manifested, every year has witnessed the ordination of several priests, the most of them born in our diocese, all of them well prepared for their sacred duties, and now engaged in communicating to the faithful, the heavenly fruits of the priesthood. And of these fruits every individual who contributes has a large share accounted to his merits in the Book of Life. Moreover, we are all looking with earnest desire to the day when we may again open the Seminary of our diocese—an institution so dear to us for its past services and its precious memories, most of all, of its venerable founder and father, the late Most Rev. Archbishop. And we desire this the more because the Church, guided by the Holy Ghost, has declared that the best means of preparing a clergy for the sacred ministry is for each diocese to have its own seminary within its

borders, and under its own diocesan authorities. The accomplishment of this desire is brought nearer to us now by the munificent bequest of the late Reuben R. Springer. With proper exertions on our part we may hope to see it realized sooner than we expected. His charity brings God's blessing on the work, and his example is an encouragement for us to be zealous in doing our share. This will be also the right way to turn his liberality to the best account, and to show that we appreciate his goodness."

The issue of this pastoral was "glad tidings of great joy" to the friends and alumni of Mount St. Mary's. Again the halls of their Alma Mater were to be opened; again the song of praise and benediction, the sweet incense of prayer was to ascend from the "mountain of the Lord," the glorious work of the past was to be rivaled, if not excelled, in the future. At the beginning of the year 1887, preparations were commenced for the rehabilitation and re-opening of the Seminary in the following September. For eight years it had been idle, and the once neat and well-ordered institution was in a wretched and miserable condition. Decay's effacing fingers, the work of vandals and the absence of sincere and interested directors had caused sad destruction. The plastering in many places was torn from the walls; the windows allowed the rain and snow to enter with fatal consequences; the old desks were torn from their fastenings, cut and defaced; chairs, tables, beds, everything, in fact, connected with the institution, were either destroyed or damaged to such an extent as to be useless. From September, 1886, until the following May the Seminary was temporarily occupied by the Sisters of Charity, of Delhi. The Mother House was destroyed by fire and the Archbishop granted them the use of the Seminary until their destroyed home could be rebuilt.

In the Spring of 1887 a force of carpenters, plumbers and painters was put to work to prepare the buildings for the reception of students. There was work to be done everywhere, from the cellar to the garret, from Chapel to Library, everywhere the hand of time and the work of vandals had produced sad effects. Whilst the preparations were in progress the Archbishop issued the following pastoral to the clergy and laity, soliciting their assistance, thanking them for the generous spirit manifested in the past, and expressing the joy of his heart at the long-looked-for consummation of his hopes and desires:

Pentecost Sunday is the day appointed for taking up collections for the education of priests for the diocese. We have to thank the clergy and laity for the spirit of religion which they have always manifested in this regard. Without any very pressing solicitation they have contributed readily as much as was needed for the time. There is strong reason why this year they should increase their liberality. We are preparing to re-open our Diocesan Seminary, *Mount St. Mary's of the West*. This has long been the desire of my heart. The very first time that I presented myself to the late venerable Archbishop when I came to assist him, he requested me to try and have the Seminary opened as soon as possible. And in my subsequent visits he spoke oftener about that than any other point of the diocesan administration.

In this he manifested that high wisdom which guided him in accomplishing so many and so great works of education and charity throughout the diocese. A diocesan seminary is the nursery, we might say, for all other institutions of religion. Churches, schools, asylums, hospitals, whilst these are the work of all the faithful, still they only become realities when there are priests to lead the way. And the sacraments, the great channels through which God's grace is given to us—religious teachings, and all the other helps appointed by the Almighty for the sanctification of our souls, God has been pleased to entrust to the priests.

While the education of priests can be effected in any other seminary outside of the diocese, yet it is desirable that each diocese should have its own seminary when this is practicable. Even if we saw no sufficient reason for this ourselves, we have the testimony of the Holy Ghost, expressed through the ordinance of the Church in the Ecumenical Council of Trent. The Council demands that each diocese should have its own seminary under the care of its own Bishop; and if this cannot be done, that at least in each ecclesiastical province there should be a seminary.

But we can see at least some of the reasons why the Church has made this enactment. The Bishop is responsible for the care of the souls of his diocese. And the priests exercise this care under his direction. It is important, therefore, that he guide the preparation of the young men, whom he is afterwards to direct in this sacred ministry. It is also a great advantage to have most of the students educated in the diocese, because the chief body of the pastors will have an oppor-

tunity of seeing them, forming thus a family and brotherly spirit with them, and becoming more identified and acquainted with the local wants of the people, among whom they are one day to exercise the sacred ministry.

Then the recollection connected with our venerable Seminary makes it a work of love and gratitude to have it restored to its original purpose. It is a monument of the labors, the virtues, the zeal for education and religion, which have made so dear to our whole community and to our Church, the holy and learned first Archbishop of Cincinnati. It also reminds us of the learning and virtues of so many illustrious priests and prelates who have given fame to it by their teachings and their studies. And it speaks so loudly of the noble liberality of distinguished benefactors, of the active charity of the whole body of Catholics, by whose contributions it was established and conducted.

For these and other reasons we feel that all of you, both clergy and laity, have an earnest desire to see its halls again devoted to the implanting of ecclesiastical science and priestly virtues in the minds and hearts of those who are preparing for the sacred priesthood.

We know that all will be glad to co-operate in this holy work, and to share the merits of the blessings which it will bring to souls, and of the glory it will give to God. And we invoke on all who take part in it the blessing of Almighty God, through the intercession of the Immaculate Virgin, Patroness of the Seminary, of St. Joseph, her blessed Spouse, and of the Holy Apostles, Peter and Paul, and all the Saints.

†WILLIAM HENRY ELDER, *Archbishop of Cincinnati.*

Over eighteen thousand dollars were expended on the repairs, the purchase of carpets and the necessary household utensils, and the ornamentation of the Seminary Chapel.

Everything was now in readiness for the opening, and on September 12th, the portals of the grand old institution were thrown open for the reception of students. The work that had been so ably conducted by the illustrious professors of the past was committed to new but not inexperienced teachers. One of the institution's own sons, who had gleaned his wisdom and knowledge under the guidance of the famous professors of the past, Rosecrans, Barry, MacLeod and Pabisch,

with the latter of whom he had for a number of years been associated in professorial duties, a connecting link between the glories of the past and the bright hopes of the future—now more than realized—was selected to preside over its destinies. Rev. Thos. Byrne was transferred from the pastorate of the Cathedral to his new charge in July, and was prepared to welcome the students to the institution with whose renown of former days he had been associated, and on whom the success of the future in the main depended. United with him in the conduct of the institution were: Rev. E. Hecht, D.D., D.C.L., who also had been one of the corps of professors before the closing, and afterwards was attached to the Seminary at Cleveland, and who gladly returned to continue his learned lectures where they had been interrupted; Rev. E. Sele, D.D., formerly the Rector of Preston Park Seminary, Louisville, who had just returned from Rome, where he had spent some years in the acquisition of a thorough knowledge of Canon Law; Rev. Henry Brinkmeyer, now President of St. Gregory's Preparatory Seminary, and Rev. Joseph Pohlschneider, D.D., a Roman student, who though comparatively a young man, is deeply versed in ecclesiastical learning.

It had been deemed advisable by the Archbishop and his counselors to discontinue the preparatory department, which had been heretofore annexed to the Theological Seminary, and as soon as possible to erect a separate institution for preparatory studies. This, we are happy to state, has been accomplished, and St. Gregory's Preparatory Seminary, at Cedar Point, Ohio, is now in a flourishing condition, owing to the untiring labors of Very Rev. J. C. Albrinck, Ph.D., and the able administration of Rev. Henry Brinkmeyer.

The evening of the 12th of September found the halls of Mount St. Mary's of the West filled with a new generation of Levites; the old corridors resounded again with the cheering welcome of meeting friends; the institution took upon itself the look of former days, and all was in readiness for the continuance of that noble mission for which it had been destined by its venerable and lamented founder. The scholastic year began with the exercises of a spiritual retreat of seven days, conducted by Rev. H. Schapman, S.J., President of St. Xavier's College.

At the close of the retreat, September 20th, the formal opening, to which all the diocesan clergy and former students had been invited, took place. The great, noble and salutary work was formally inaugu-

rated by the celebration of a Pontifical High Mass, at which a notable gathering of the clergy assisted. His Grace, Archbishop Elder, was Celebrant; Rev. Thos. S. Byrne, Assistant Priest; Rev. H. A. Schapman, S.J., and Edward Hecht, D.D., respectively First and Second Deacon of Honor; Revs. M. O'Brien and H. Lamping, students, Deacon and Subdeacon. The music of the Mass was rendered by the Cathedral quartet. The Archbishop and the clergy present, were, after Mass, entertained at a dinner, which brought the day's proceedings to a close. After a lapse of eight years, regular work was again resumed in Mount St. Mary's, and that noble work, fraught with such incalculable benefit to Catholicity in the West, met with the best wishes of clergy and laity to speed it onward on its course. "*Floreat et crescat*" was the parting wish of the assembled clergy, as they crossed the threshold, departing from the Alma Mater that had cherished them as students, and which was now launched on its new career of prosperity. Studies were resumed on the following day, and the daily routine of class and recreation, prayer and study commenced, never, we hope, to be discontinued.

The first ordinations were held on December 17th, in the Seminary Chapel. Revs. Matthew P. O'Brien, Bernard Moeller and Henry Proepperman were raised to Holy Priesthood, and Mr. F. Lamping was promoted to Deaconship. Minor Orders were conferred on Messrs. Daniel McLaughlin, Michael Loney and M. A. Mulvihill, and the Tonsure on Mr. Hugh Ewing. On December 21st, Mr. Daniel McLaughlin was raised to the Subdiaconate by Archbishop Elder in St. Peter's Cathedral.

On the 9th of January, 1888, as the bell was calling the students to their daily recitations, it suddenly ceased, and the sharp, quick tones, ringing out on the wintry blasts, were succeeded by the mournful toll of the death-knell. The students were thus informed that the soul of the beloved professor of Dogmatic Theology, Dr. Hecht, had passed from its earthly tenement to appear before the judgment seat of its Creator. Rev. Edward Hecht, D.D., D.C.L., was born in 1836, at Ruffach, near Colmar, in Alsace, of pious and wealthy Catholic parents. His native place, the Rubeacum of the Romans, is an old historical town of about 4,000 inhabitants. Near this famous town is the castle of Egisheim where St. Leo IX, Pope, was born. Westward lie the Vosges mountains from which a magnificent view of the fertile

plains of upper Alsace, the valley of the Rhine and the far distant mountains of the Black Forest, may be obtained. Ruffach was in the olden times a favorite residence of the Kings of the Merovingian race, successors of Clovis, King of the Franks.

Edward Hecht was baptized and made his first Communion in St. Arbogast Church, a basilica of the Roman style of architecture, completed in the twelfth century. He first attended the schools of his native place, and, afterwards, attended the gymnasium. Rev. E. Stehle, the venerable pastor of St. Joseph's Church, Cincinnati, was Master of Studies and Professor of German in the institution at this time. A lamentable accident that occurred about this time had a great influence on young Edward. Two of his fellow-students were drowned while bathing in the little stream that flows near the town, and the principal of the college narrowly escaped death while attempting to rescue them. This sad event turned the thoughts of the young student to serious reflections, to his eternity, to the priesthood. Having completed his classical studies, Edward went to the Preparatory Seminary of Strasbourg, and, under the able tutelage of Rev. Chausine Reich, studied philosophy. This seminary had in the thirties and forties an unequal staff of professors. Among them were Rev. Beautain, the author of "Traditionalism;" Rev. de Bonnechose, afterwards Archbishop of Rouen, and Cardinal; Rev. Mabile, afterwards Bishop of Versailles; Rev. Mertian, afterwards Principal of the College of Tuilly, near Paris, and some celebrated converts from Judaism, the Revs. Lebel, Goschler, and the two Ratisbonnes. At the end of the year Dr. Hecht passed with success his examination, and was admitted into the grand seminary, under the very shadow of the grand Cathedral with its celebrated tower and world-renowned clock. Here he spent four years in theological studies. The study of dogmatic theology is made a specialty in Strasbourg because of the intense Protestantism of the greater portion of its inhabitants, and Edward Hecht did honor to himself in this branch. After his ordination by Rt. Rev. A. Raess, Bishop of Strasbourg, he repaired to Rome, where he spent four years in study, making Dogmatic Theology and Canon Law specialties. At the end of his course he was awarded the Doctor's cap for his proficiency in both branches. He was then appointed Professor in the Preparatory Seminary of Strasbourg and remained there until 1865, when, at the invitation of a Bishop of Hungary, he assumed the chair

of Dogmatic Theology in his seminary. In 1869, at the request of Archbishop Purcell, he came to America and for ten years taught Dogma in Mount St. Mary's Seminary. After the closing of Mount St. Mary's in 1879 Bishop Gilmour offered him a like position in the Cleveland Seminary, where he remained until August, 1887, when he returned to Mount St. Mary's to continue his lucid and learned lectures. His death, so soon after the re-opening, was a great loss to Mount St. Mary's. His funeral occurred on January 12th, from the Seminary Chapel, and was attended by a vast concourse of his old pupils. The Most Rev. Archbishop Elder celebrated Pontifical Requiem Mass; Very Rev. J. C. Albrinck was Assistant Priest; Very Revs. P. J. Gleeson and N. A. Moss, Deacons of Honor; Deacon of the Mass, Rev. J. Schoenhoeft, D.D.; Subdeacon, Rev. H. Brinkmeyer; Master of Ceremonies, Rev. H. Moeller, D.D.; Assistant, Rev. Joseph Pohl-schneider.

Very Rev. P. J. Gleeson, a warm personal friend and old pupil of Dr. Hecht, preached the funeral oration. It was a glowing tribute to the sanctity and learning of the lamented professor. To perpetuate the memory of their learned professor his old pupils placed a marble tablet at the entrance of the Seminary bearing the following inscription:

IN MEMORIAM
EDUARDI HECHT,
QUI ACUTO PRAEDITUS INGENIO
FACULTATE RES DIFFICILES
IN STUDIIS SACRIS EXPLICANDI
MAXIME EXCELLUIT,
ET PER DECENNIO IN HOC SEMINARIO
LIBROS PHILOSOPHIAE ET THEOLOGIAE
MAGNA CUM LAUDE, INTERPRETATUS EST.

ANNUM AETATIS QUINQUAGESIMUM SECUNDUM AGENS
DIE 9, JAN., 1888, AD DOMINUM MIGRAVIT.

PRO GRATIIS VICES UT REPENDERENT.
EJUS OLIM AUDITORES
HOC IN TESTIMONIUM POSUERE.

On March 1, 1888, Rev. Thos. S. Byrne was invested with the divinity insignia, the Doctor's cap and ring. The degree of Doctor was conferred by the Pope in recognition of the past great services rendered by Doctor Byrne to the cause of ecclesiastical science in the Archdiocese of Cincinnati. The ceremony of investiture took place in the Seminary Chapel in the presence of the students, professors and a few priests of the diocese. Afterwards Archbishop Elder, in a few congratulatory remarks, expressed his happiness in being able to confer, through the kindness of the Holy Father, a title so well merited by the recipient. He expressed the hope that Dr. Byrne might live long to continue his great work of educating and directing the students destined for the sacred ministry.

The senior student in the name of all the students read an address to their esteemed Rector in which they congratulated him upon the reception of his well-deserved dignity, and thanked him for his kindness, amiability and good example during the past, which inspired them to look upon him as a counselor, a friend and a father.

The following clergymen were present to witness the ceremony: Revs. J. Schoenhoeft, D.D., Henry Moeller, D.D., John Mackey, Ph.D., F. X. Dutton, F. A. Wimsey, E. Sele, D.D., J. Pohlschneider, D.D., H. Brinkmeyer, D. Buckley and M. P. O'Brien.

In a pastoral of May, 1888, the Archbishop thus refers to the Seminary: "Priests and laity all through the diocese are rejoicing in the re-opening of our Diocesan Seminary, the venerable Mount St. Mary's of the West. It cheers our hearts and revives our energies, to see the lights of science and piety again burning in those halls, consecrated by the labors of the apostolic first Archbishop, of the illustrious and holy men, who as professors or as students, hallowed the place with happy traditions and enriched the diocese with the knowledge and love of God.

"In this first year of re-opening it is already bearing good fruits. Three priests for this diocese, who had made most of their studies in Baltimore, were ordained at Christmas. There are now twenty-seven students of Philosophy and Theology in the Seminary, fifteen of these from our own diocese, and the rest from five other dioceses; and more are promised for the next year. This happy work is largely owing to the munificent bequest of our great benefactor, the late Reuben R. Springer."

HISTORY OF MT. ST. MARY'S OF THE WEST.

On May 22nd, Rt. Rev. Bishop Scannell, of Concordia, Kansas, conferred Subdeaconship on Mr. John C. Regan. On the 26th, the same prelate promoted Rev. Mr. Regan to Deaconship, and on the following day elevated him to the sacred Priesthood.

The Seminary closed for the summer vacation on the feast of St. Aloysius, June 21st, and re-opened with a spiritual retreat on September 5th. The faculty of this year was Very Rev. Thos. Byrne, D.D., Rector; Rev. E. Sele, D.D.; Rev. G. Wuelfling, D.D.; Rev. H. Brinkmeyer and Rev. M. O'Brien.

W. E. DeCourcy, M.D., during the first two years taught in his usual graceful and learned manner the classes of Chemistry and Physics, and his old students relate many interesting anecdotes of his lucid explanation and well-conducted experiments.

The register shows that sixty-one students attended the learned lectures of the various professors during the year. During the vacation, July 29th, Rev. Daniel McLaughlin, a student of Mount St. Mary's, was elevated to the Holy Priesthood, in St. Boniface Church, Detroit, by Rt. Rev. C. H. Borgess. During the Ember Week preceding Christmas, Mr. Patrick F. Hennessy was ordained Subdeacon, Deacon and Priest, in the Cathedral of Louisville, by Rt. Rev. Wm. G. McCloskey. On February 27, 1889, in the Seminary Chapel, Rev. Francis Lamping was ordained Priest, and Rev. Thos. Walsh promoted to the Diaconate by Archbishop Elder.

The annual retreat for Orders was preached by Rev. M. M. Hartz. On June 24, 1889, the following students received Tonsure: Joseph Schmidt, Henry Eilerman, Geo. H. Geers, Jno. Blum, Geo. F. X. Hickey, William J. Clauter, Rudolph Denk, Anthony J. Nowacek, Jeffrey Hartnett, Joseph Joos, Francis H. Leonard, Francis Howard, Jno. Tremmel, Geo. X. Schmidt, James Moore, Daniel Horgan, David Thompson, Henry Rose, Jno. S. Murphy, Jno. Geo. Franz, Joseph Denning, Julius Mattingly, Caspar B. Cahill and Denis Mulcahy.

The following received the first two Minor Orders on June 24, 1889: Rudolph Denk, Anthony Nowacek, Daniel Horgan, Thos. V. Tobin, Joseph Joos, Francis H. Leonard, Francis Howard, Jeffrey Hartnett, David Thompson, Henry Rose and Jno. S. Murphy.

The following received four Minor Orders on the same date: Jno. Geo. Franz, Jos. Denning, Julius Mattingly, Hugh Ewing, James Moore, Jno. Tremmel, Geo. X. Schmidt, Jno. Cawley, Caspar Cahill and Denis Mulcahy.

On the following day, August Heiman, Hugh Ewing, James Moore, Michael Loney, Jno. Cawley, Caspar Cahill and Michael Mulvihill received Subdeaconship. On June 26, 1889, the same gentlemen were promoted to Deaconship, and on June 29th, Revs. Thos. Walsh, Michael Loney and August Heiman were elevated to the Priesthood.

During the year Rt. Rev. Cammillius P. Maes, D.D., presented to the Seminary a handsome oil painting, valued at three hundred and fifty dollars.

The Seminary re-opened with a spiritual retreat on September 10, 1889. The faculty of this year was Very Rev. Thos. S. Byrne, D.D., Rector; Rev. E. Sele, D.D., Rev. H. Brinkmeyer and Rev. M. P. O'Brien.

On October 28th, Rev. Michael Mulvihill, a student of Mount St. Mary's, departed for the Catholic University of America to pursue higher studies.

On December 18, 1889, Revs. Jno. Cawley and Hugh Ewing, of the Columbus Diocese, were ordained priests in St. Mary's Church, Lancaster, Ohio, by Rt. Rev. Jno. A. Watterson. On December 21st, in the Seminary Chapel, Revs. Caspar B. Cahill and James Moore were elevated to the dignity of the Priesthood by Archbishop Elder.

During the Spring of 1890 the clergy of the diocese and the Alumni of the Seminary generously contributed to the improvement of the hand-ball alley, the gymnasium, the bowling alley, and the furnishing of musical instruments, and for their many kind words and substantial assistance the students were deeply grateful.

On March 9th, in St. Albert's Church, Detroit, Michigan, Rev. D. Mulcahy was ordained Priest by Rt. Rev. Jno. A. Foley. On the feast of the Annunciation, in the Seminary Chapel, Mr. Geo. Franz was ordained Subdeacon; and on the 28th of March, in the Church of the Holy Angels, Sidney, he was promoted to Deaconship, and Rev. Michael Mulvihill was elevated to the dignity of the Priesthood; and on May 31st, Rev. Franz was ordained Priest.

On May 31st, Tonsure was conferred in the Seminary Chapel, by Most Rev. Wm. H. Elder, on Messrs. A. C. Adelman, Martin Heintz, Wm. Murphy, Geo. Schramm, Louis Tieman, James Wade, F. P. Faust, F. A. Kehoe, H. J. Schengber, Leo Stauss, John Vogedes and E. Wolfstyn.

On the same date the following were ordained Porters and Lectors:

Celebrated his baptism on Dec 25 at St. Mary's. He was suddenly (by courtesy) and he took the name of St. Mary's, as he was assistant Deacon.

Messrs. Jno. Blum, L. J. Enright, Henry Eilerman, F. P. Faust, Geo. Geers, Geo. F. Hickey, William Murphy, Joseph F. Schmidt, Tiburtius Goebel, Joseph D. Meinzer and Hugh O'Sullivan.

The following were ordained Exorcists and Acolytes: Rudolph Denk, Andrew Hemmersbach, F. W. Howard, Francis Leonard, T. Rose, Jno. Graham, Jeffrey Hartnett, Daniel Horgan, Jno. Murphy, David Thompson and Thomas Tobin.

On the same date William Wenzel, J. J. Conniff, Jno. Tremmel, Julius Mattingly and Geo. X. Schmidt received Subdeaconship, and on June 5th the same gentlemen were promoted to the Diaconate.

On June 13th, Revs. Mattingly, Conniff, Wenzel and Tremmel were elevated to the Priesthood.

During this year sixty-four students were registered, and thirteen dioceses were represented on the roll. The Seminary closed for the summer vacation on the feast of St. Aloysius.

The Seminary re-opened on September 8th, with a spiritual retreat, preached by Rev. Eugene Brady, S.J. The faculty of this scholastic year was Very Rev. Thos. S. Byrne, D.D., Rector; Rev. E. Sele, D.D., Rev. M. P. O'Brien and Rev. Boniface Luebberman. Sixty-five students, representing sixteen dioceses, registered during the scholastic year. On September 24th, Rev. Geo. X. Schmidt, was elevated to the sacred Priesthood by Rt. Rev. C. P. Maes, of Covington, and repaired to the Catholic University of America, Washington, D. C., to prosecute higher studies.

On October 3rd, Sister Monica celebrated the silver jubilee of her entrance into religion. Most of these years had been spent within the walls of Mount St. Mary's, and the students, despite the well known modesty and retiring character of the good Sister, showed their appreciation of her services in the past by the presentation of a substantial token of their gratitude and esteem.

During this year death visited two of the former inmates of Mount St. Mary's, and took from the Church of God two modest young Seminarists, both of whom gave promise of a glorious future in the cause of Christ.

Peter Francis Buckley, a student of the Cincinnati Archdiocese, burning with the desire of becoming one day a worthy minister of God's altar, and a savior of souls, was marked by dread consumption as its victim, and, after a patient suffering of eleven months, calmly breathed

his last on November 13, 1890. His funeral took place from the Cathedral and was attended by the Archbishop, the Rector and the Seminarists in a body.

On May 11, 1891, William E. Murphy, a student of the Seminary for the diocese of Fort Wayne, died at French Lick Springs, where he had gone in a vain endeavor to recover his failing health. His virtues pure and disinterested, his modest and amiable manners, in fact, his whole life gave promise that he would soon become a faithful laborer in the vineyard of the Lord, but his hopes were not to be realized.

On May 20th, Mr. T. H. Rose was ordained Subdeacon; on the 22d, Deacon, and on the 23d, Priest, at Detroit, Michigan, by Rt. Rev. Jno. Foley.

On May 28th, in the Cathedral of Nashville, Rt. Rev. Joseph Rademacher raised Revs. Jno. Graham and Thos. V. Tobin to the sacred Priesthood.

The retreat for Orders was preached this year by Father Luebbeman, one of the Professors. On June 11th, Clerical Tonsure was conferred by Most Rev. Wm. H. Elder, on Messrs. Conway, Vogedes, Fogarty, Conner, Schneider, Pratt, M. J. Kelly, Meagher, Wagner, Bienemann, McDonough and Hyland.

On the same date the following were ordained Porters and Lectors: Charles Richard, H. J. Schengber, Leo Stauss, Jno. Vogedes, W. DeHaan, C. Conway, Martin Heintz, F. A. Kehoe, George Schramm, Louis Tieman, J. J. Wade, John Schneider and Thos. Keaney. The following received the orders of Exorcist and Acolyte: John Blum, H. Eilerman, F. P. Faust, T. G. Goeble, J. D. Meinzer, J. F. Schmidt, Chas. Richard, L. J. Enright, George Geers, George F. Hickey and Hugh O'Sullivan.

On the following date, John Murphy, J. Hartnett, F. Leonard, A. Hammersbach, Daniel Horgan, R. Denk, D. Thompson and Joseph Denning received Subdeaconship. On June 13th, the same gentlemen were promoted to Deaconship, and on the following day, Revs. Joseph Denning, Rudolph Denk, Francis Leonard and Charles Richard were elevated to the Holy Priesthood. On June 16th, in St. Joseph's Cathedral, Columbus, Ohio, Rev. Francis Howard was ordained Priest by Rt. Rev. John A. Watterson. On the feast of St. Aloysius, in the Cathedral of Wichita, Kansas, Revs. Daniel Horgan and John Schlenar were raised to the Priesthood by Rt. Rev. J. Hennessy. On

July 5th, in Dallas, Texas, Rt. Rev. Thomas Brennan ordained Rev. J. Hartnett, Priest.

The Seminary re-opened September 7th, with a spiritual retreat, preached by Rev. N. P. Nussbaum, S. J. The faculty of this year was Very Rev. Thos. S. Byrne, D.D., Rev. E. Sele, D.D., Rev. G. Wuelffing, D.D., Rev. M. P. O'Brien and Rev. B. Luebberrmann. Seventy-six students, representing twenty dioceses, registered during the year.

On December 6th, in the Seminary Chapel, Rev. Jno. S. Murphy was ordained Priest by Rt. Rev. N. A. Gallagher. On the feast of Epiphany, January 6, 1892, Rev. David A. Thompson was elevated to the sacred Priesthood in St. Joseph's Cathedral, Columbus, by Rt. Rev. John A. Watterson.

On January 9th, in the Seminary Chapel, Messrs. Joseph Schmidt and George Geers received Subdeaconship, and, on the following day, the same reverend gentlemen were promoted to Deaconship, and Revs. Andrew Hammersbach and Patrick H. McCarron were raised to the Holy Priesthood by Most Rev. Wm. H. Elder.

On February 24th, of this year, Father Charles McCallion celebrated at the Seminary the Golden Jubilee of his ordination to the Holy Priesthood. When he received the sacred unction from the hands of Archbishop Purcell, the Diocesan Seminary was located in Brown County, and conducted by the Lazarist Fathers. He had been a witness of all its changes and vicissitudes; had seen with sorrowing heart its close after the glorious work it had done for Catholicity in the West, and rejoiced when divine Providence gave the means for the continuance of the noble mission of Mt. St. Mary's. About fifty priests assembled to celebrate the anniversary of their venerable co-laborer. A solemn High Mass of thanksgiving was celebrated by the aged jubilarian. And Father John B. Murray, in a short but eloquent sermon, described the sufferings and toils of a ministerial career, when Father McCallion, whose revered locks were as white as the driven snow; whose manners as simple and ingenious as a child's, and whose countenance beamed with unfeigned cheerfulness, labored one among the few on the missions of the diocese. At a convenient hour a grand banquet was spread for the venerable guest and his friends. An interesting conversation on the various events in the history of the diocese, going back through the preceding half-century; narratives and anecdotes, now serious and now amusing, together with songs from the

Burton O'Brien, Archpriest

On April 4th, of this year, the students were called upon to mourn the loss of a fellow-Seminarist, Mr. Terrence Mackey, who died at the Good Samaritan Hospital. The deceased had, during his short time in the Seminary, won the esteem and love of students and superiors by the amiability of his disposition, his unaffected piety, and earnestness of purpose.

On the same date the following were ordained Porters and Lectors: H. Chastel, M. McNamara, P. Bienemann, J. Wagner, H. Kues, T. Meagher, J. Hyland, J. Seuffert, A. Adelman, J. Theis, W. Fogarty, R. Pratt, R. G. Conner, M. J. Kelly, L. Galland and T. Peters.

On the same date Revs. L. J. Enright, J. Blum, H. Eilerman, T. A. Goebel, F. P. Faust, G. Hickey, J. Meinzer and Hugh O'Sullivan were ordained Subdeacons, and on the following day, feast of St. Aloysius, D. Mulvihill and Leo Stauss were ordained Subdeacons, and the above-mentioned gentlemen promoted to Deaconship.

Rev. Henry VanDriss presented to the Seminary a valuable telescope; and the Ursuline Sisters and Tabernacle Society, through Rev. F. X. Lasance and Sister Mary Borgia, S.M.D., also deserve mention as benefactors of the institution.

The Seminary re-opened on September 6th with a spiritual retreat,

The Seminary re-opened on September 6th with a spiritual retreat.
 Dr. S. J. McLaughlin, D.D., who was one of the faculty, informed me
 and I took a letter with him to the University, where he was
 to the University. Bishop, a great friend of the University,
 in favor of the way of the University, and I was
 asked my opinion on the subject, and I was
 able to give him a good deal of information.

preached by Rev. Henry VanDriss. The students were surprised and gratified on their return to find the old wooden floors of the hand-ball courts replaced by concrete, the gymnasium refitted, and a new bowling alley built. The expense for these substantial and enduring improvements, whereby the physical comfort of the students is greatly enhanced, was defrayed almost entirely by Rev. John M. Mackey, Ph.D., and the students expressed their gratitude to Father Mackey by the presentation of a handsome gift, but small compared to the magnificent sum he had expended in their behalf. The faculty of this scholastic year was, Very Rev. Thos. S. Byrne, D.D.; Rev. E. Sele, D.D.; Rev. G. Wuelffing, D.D.; Rev. B. Luebbberman and Rev. Bernard Feeney, formerly Professor in Holy Angel's Seminary, Oregon, and author of "Lessons from the Passion," "Domestic Duties," "How to Get On," and other works of equal merit. During the year ninety-eight students, representing five archdioceses and seventeen dioceses, were found on the Seminary roll.

On October 2d, of this year, Rev. Geo. F. Hickey was ordained Priest in the Seminary Chapel, and the students witnessed the unique sight of five brothers serving as Priests at the altar of God. At the same time Rev. Henry Eilermann was elevated to the sacred Priesthood, and Rev. Henry Schengbel was promoted to Deaconship by Archbishop Elder. Father Hickey immediately repaired to the Catholic University of America to prosecute higher studies, whither L. J. Enright of the Davenport diocese and Rev. Tiburtius Goebel, of the Columbus diocese, had preceded him.

On October the 28th, Rev. Francis Sullivan was ordained Priest in the pro-Cathedral of Denver, by Rt. Rev. Nicholas Matz. On November 1st, in the Dominican Church of Somerset, Ohio, Rt. Rev. John A. Watterson elevated Rev. Joseph A. Pollman to the sacred Priesthood.

On December 18th, in the Cathedral of Louisville, Rev. Hugh O'Sullivan was ordained Priest by Rt. Rev. William Geo. McCloskey. On December 27th, in the Cathedral of Davenport, Iowa, Revs. L. J. Enright and Daniel Mulvihill were ordained Priests by Rt. Rev. H. Cosgrove. On January 5th, in the Cathedral of Omaha, Nebraska, Bishop Scannell raised Rev. Joseph Chundelak to the Holy Priesthood. On January 27th, the Most Rev. F. A. Katzer raised John C. Gieseler to the sacred Priesthood in St. Francis' Seminary. In the Chapel of

** It was a rough and ready time - but it did not*

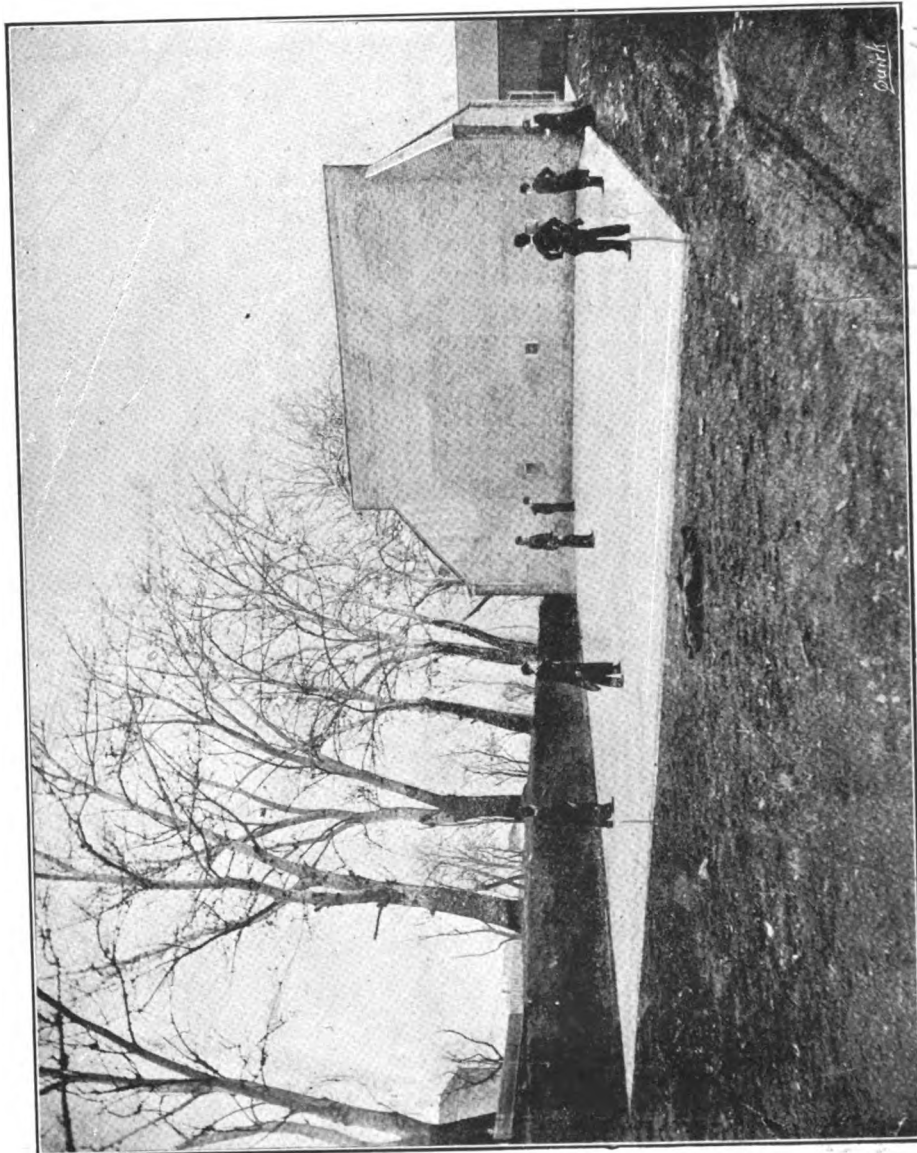


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On the 10th of this year, Rev. Geo. L. Haley was ordained to the ministry by the Synod, and the students witnessed the same. On the 12th, the students sang hymns before the altar of God. At the same time, Rev. Peter Ellermann was elevated to the sacred office of pastor, and Rev. Lewis Schaeffer was promoted to Deaconship. Both by Elders. Father Haley immediately repaired to the Churches of Ipswich, of America to prosecute his pastoral studies, within the bright of the day, yet, indeed, and Rev. Tiburgis Gochel, of Columbus, Ohio, had preceded him.

On Oct. 22, 1894, Rev. Francis Sullivan was ordained P. M. in the Episcopal Church of Denver, by Rt. Rev. Nicholas Marshall, Nov. 1, 1894, in the Dominican Church of Somerset, Vaio, Rt. Rev. Francis Sullivan appointed Rev. Joseph A. Poliman to the post.

On the 10th inst., in the Cathedral of Louisville, Ky., there was a solemn Mass, presided over by Rt. Rev. William Geo. McCloskey, Bishop of Louisville. The Cantor, John Davenport, Iowa, Deacon, John J. O'Connell, and the Organist, Daniel McMillan, were ordained Priests by Rt. Rev. Bishop McCloskey, on January 5th, in the Cathedral of Omaha, Neb. On the 12th inst., in the Cathedral of St. Joseph, Mo., there was a solemn Mass, presided over by Rt. Rev. John Chabod, Bishop of St. Joseph, Mo., in the Holy Priesthood, and the Cantor, John J. O'Connell, and the Organist, Daniel McMillan, were ordained Priests by Rt. Rev. Bishop Chabod, on January 5th, in the Cathedral of Omaha, Neb. On the 12th inst., in the Cathedral of St. Joseph, Mo., there was a solemn Mass, presided over by Rt. Rev. John Chabod, Bishop of St. Joseph, Mo., in the Holy Priesthood, and the Cantor, John J. O'Connell, and the Organist, Daniel McMillan, were ordained Priests by Rt. Rev. Bishop Chabod, on January 5th, in the Cathedral of Omaha, Neb.



HAND-BALL COURT.

"Crack" Valley

Mount St. Mary's Seminary, on February 12th, Rev. Henry Schengber was ordained Priest by Most Rev. Wm. H. Elder. On the feast of the Annunciation, at Green Bay, Wisconsin, Rt. Rev. G. Messner elevated Rev. Wm. H. DeHaan to the Priesthood. On May 11th, in the Seminary Chapel, Rev. Geo. M. Schramm was ordained Priest by Most Rev. Archbishop Elder. On June 9th, the Feast of the Sacred Heart, at the Cathedral in Columbus, in the presence of the Duke of Veragua and suite, Revs. John J. Schneider and Tibertius A. Goebel were raised to the Holy Priesthood by Rt. Rev. John A. Watterson.

The examinations for Orders took place on June 12th and 13th. The examiners were Rev. Chas. Hahne, Rector of Emmanuel Church, Dayton; Rev. J. M. Mackey, Ph.D., Rector of St. Peter's Cathedral, and Rev. J. Schoenhoeft, D.D., Rector of St. Lawrence Church. The annual retreat began on the evening of June 13th, and was conducted by the Rev. Jerome Kilgenstein, O.S.F.

Sacred Tonsure was conferred, June 17th, on the following: B. Lee, J. McMahon, R. Fitzgerald, L. Gassler, P. Sims, J. O'Callaghan, T. Banfield, G. Mayerhoefer, A. Moore, W. Lee, E. Hemming, A. Stern, F. Pieper, J. Wieneke, R. Heintzmann, C. Kessler, F. Dandurand, J. Koppes, J. Shea, E. Meunich, P. Durkin and H. Santen.

On the same date the following were ordained Porters and Lectors: B. Lee, J. McMahon, R. Fitzgerald, L. Gassler, P. Sims, J. O'Callaghan, T. Banfield, G. Mayerhoefer, A. Moore, W. Lee, A. Overmann, M. Leick, G. Zern, J. Mattes, J. M. Kirwin, P. McGovern, J. Duval, E. Hemming, A. Stern, F. Pieper, J. Wieneke, R. Heintzmann, C. Kessler, V. End, F. Dandurand and J. Koppes. The following were ordained Exorcists and Acolytes: B. Lee, J. McMahon, R. Fitzgerald, L. Gassler, P. Sims, J. O'Callaghan, T. Banfield, P. Bienemann, J. Wagner, W. Fogarty, R. Pratt, H. Kues, G. Mayerhoefer, R. Conner, T. Meagher, M. J. Kelly, J. Hyland, L. Galland, T. Peters, A. Forster, T. Cusack, W. Gillen, W. McDonough, M. Esper, P. Esper, W. Lee and A. Moore.

On June 19th, Subdeaconship was conferred on B. Lee, A. Adelman, C. Conway, J. Vogedes, M. Heintz, J. Wade, T. Keany, F. X. Smith, F. A. Kehoe, J. McMahon, H. Chastel, M. McNamara, R. Fitzgerald, L. Gassler, P. Sims and J. O'Callaghan.

On the following day the same reverend gentlemen, with the exception of Rev. Kehoe, were promoted to Deaconship; and on June

Rev. Kehoe was on his way from the University at the time of the ordination and did not see the city until after the ordination and was surprised at the indignity.

21st, the feast of St. Aloysius, Revs. B. Lee, A. Adelman, C. Conway, J. Vogedes, M. Heintz, T. Keaney, F. X. Smith, J. McMahon, H. Chastel, R. Fitzgerald, L. Gassler, P. Sims and J. O'Callaghan were raised to the Holy Priesthood by Archbishop Elder.

The following members of the Congregation of the Most Precious Blood received Sacred Tonsure, Minor Orders and all the Major Orders at the Seminary June 17th, 19th, 20th and 21st: Revs. Charles Notheis, Clement Schuette, Chrysostom Hummer, Max. Walz, George Hindelang and Mark Hamburger. On the feast of St. John the Baptist, at St. John's pro-Cathedral, Indianapolis, Rev. James Wade was ordained Priest by Bishop Chatard. On the same date, Rev. Martin McNamara was elevated to the sacred Priesthood, in the Cathedral of Davenport, by Bishop Cosgrove.

The Seminary re-opened with a spiritual retreat preached by Rev. Bernard Feeney, on September 14th. The Seminary is at present under the direction of the following faculty: Very Rev. Thos. S. Byrne, D.D., Rector; Professor of Moral Theology and Homiletics. Rev. Egidius Sele, D.D., LL.D., Vice Rector, Professor of Sacred Scripture, Canon Law and Hebrew; Rev. G. Wuelffing, D.D., Professor of Dogmatic Theology, Greek, Latin, Sacred Liturgy and German Eloquence; Rev. B. Luebbberman, Professor of Philosophy, and Rev. Bernard Feeney, Professor of Ecclesiastical History, Sacred Eloquence and Gregorian Chant.

On November 30th, 1893, Louis A. Tieman, Peter Bienemann and Charles Zak were ordained Subdeacons by Archbishop Elder. On December 3rd, the same reverend gentlemen and Francis A. Kehoe were promoted to Deaconship, and, on December 8th, feast of the Immaculate Conception, Revs. Tieman, Bienemann and Zak were elevated to the sacred Priesthood. On January 7, 1894, Rev. Francis Kehoe was raised to the Holy Priesthood in St. Mary's Cathedral, Covington, Ky., by Rt. Rev. C. P. Maes. On April 13th, Francis Barry was ordained Subdeacon, on the following day, Deacon, and on the 21st, Priest, in the Cathedral of Chicago, by Most Rev. P. A. Feehan.

During the present year one hundred and five students have registered, and many have been refused admittance because of the lack of suitable accommodations. This want of room, we are happy to state, is a thing of the past, for as we write a magnificent new structure is being erected, annexed to the North or Library Wing of the old building.

Ground was broken for the new extension on April 18th. It has a front elevation of one hundred and sixty-six feet, and a depth of forty-eight feet, being four stories in height, and will cost forty thousand dollars. It contains, besides two large lecture halls, recreation rooms, refectory, visitors' and professors' rooms, eighty commodious rooms for students. The new building has bath rooms and all the modern conveniences for the health and comfort of the students. *High time - had one bath room and irregular water supply.*

On May 10th, in Mount Angel Seminary, Oregon, Rev. Joseph Schell was promoted to the Holy Priesthood by Archbishop Gross.

On June 9th, in the Seminary Chapel Archbishop Elder conferred Tonsure and Minor Orders on L. Starostzick, J. Cummings, W. Murphy, J. Kubacki and E. O'Donnel, and the orders of Exorcist and Acolyte on J. Theis and F. Pieper.

On June 12th, in the Seminary Chapel, William Fogarty, Henry Kues, George Mayerhoefer, Michael J. Kelly, Joseph Hyland, Robert Connor, John Kubacki, William Lee, Louis Galland, Robert Pratt, Thomas Bannan, Wendel Gillen, Louis Savoure, Augustus Forster, William Murphy, L. Starostzick, William McDonough, John Theis, Peter Esper, Thomas Meagher, Michael Esper, Anthony Moore, Thomas Cusack, John Cummings, John Wagner and Theodore Peters were ordained Subdeacons by Archbishop Elder.

On June 15th, the same, with the exception of Rev. Messrs. Cusack, Murphy and Wagner, received Deaconship.

On June 19th, Revs. Fogarty, Kues, Mayerhoefer, Connor, Kelly, Hyland, Kubacki, Pratt, Bannan, Gillen, Savoure, Forster, Moore, Cummings, Lee and Starostzick were elevated to the sacred Priesthood.

On the same date the following received the orders of Exorcist and Acolyte: G. Zern, M. Leick, A. Overmann, T. Mattingly, J. Mattes, J. M. Kirwin, P. A. McGovern, Anthony Stern, J. Wieneke, C. Kessler, V. End, J. Denny, Joseph O'Hara, J. Koppes, Joseph Lannert, C. Beckemeyer, J. Wall and J. Roguet. The following received the orders of Porter and Lector: G. Lauer, J. O'Hara, J. Shea, J. Drolet, E. Meunich, J. Roguet, F. Kehoe, J. Wall, W. McNamara, C. Beckemeyer, H. Winner, T. Mattingly, J. Lannert, R. Flynn, P. H. Durkin, G. Apel, G. Schleicher, E. Ryan, H. Santen, J. Burwinkel and J. Denny. The following received Tonsure: J. O'Hara, Wm. Hogan, P. Quinn, G. Lauer, G. Horstmann, Eugene Davis, J. Durham,

J. Drolet, F. Kehoe, L. Becker, J. Wall, J. McNamara, W. McNamara, J. Denny, C. Beckemeyer, E. Ryan, J. Burwinkel, H. Winner, J. Tieken, J. Lannert, Daniel Sullivan, G. Apel and G. Schleicher.

On June 24th, in the Cathedral of Davenport, Iowa, Rev. Wm. B. McDonough was elevated to Holy Priesthood, by Rt. Rev. Henry Cosgrove, D.D.

Rev. Thomas A. Meagher was elevated to the Priesthood, June 29th, feast of SS. Peter and Paul, by Rt. Rev. C. P. Maes, D.D., in the Cathedral of Covington. Rev. Jno. B. Theis was ordained Priest, by Rt. Rev. H. J. Richter, D.D., in the Cathedral of Grand Rapids, on the same date.

On July 1st, Feast of the Most Precious Blood, Revs. Michael and Peter Esper were promoted to the sacred Priesthood, by Rt. Rev. J. Foley, D.D., in the Cathedral of Detroit; on the same date, in the Cathedral of Mobile, Alabama, Rev. Louis Galland was ordained Priest, by Rt. Rev. J. O'Sullivan, D.D.

Rev. W. J. Fogarty and Rev. Mr. Cusack leave for the Catholic University to prosecute higher studies.

And now our labor of love is completed. Such is the glorious history of Mount St. Mary's of the West; a history the beauty of which can be seen only in the blessings bestowed by her on mankind; and who will narrate these blessings? It is easy indeed to chronicle material facts, but when we probe deeper, when we attempt to analyze the spiritual causes which led to her erection, the sublime consequences resulting from her efforts, when we can with pen and ink calculate the extent and depth of the adorable mystery of the Incarnation and the inestimable grandeur and privilege of co-operation in that mysterious and salutary work, when, we say, we can do all this, then, and not before, can we give the complete history of Mount St. Mary's. Her sons, throughout the entire central part of the United States, throughout Ohio, Kentucky, Tennessee, Michigan, Indiana, Illinois, Arkansas and Kansas, to the very base of the Rockies, among the ravines and gulches of the Cumberland, and along the wave-lapped shores of the Gulf States, have brought the consolations of religion to the departing Christian in the lone hut and in the brilliant palace. Who can enumerate their good deeds? The churches erected, the schools built, the homes of Christian faith and Catholic refuge which owe their existence to the zeal of the sons of Mount St. Mary's? How many broken hearts

*But I will hang out a story window in
the C. House. When I stopped at C. as a
student of the B. S. I was
asked to write a story for the B. S. I would
make a story for the B. S. I would
make a story for the B. S. I would*

have been healed, how many bowed down by despair, crushed by sin and adversity, tottering on the brink of eternal ruin, have been gently led back to the one true fold, to the care of the one Good Shepherd? These are the jewels which sparkle with the brightest lustre in the crown of Mount St. Mary's.

Again has she sprung from the temporary lethargy, forced upon her by an unhappy combination of circumstances; again she is annually sending forth a band of sons to battle with the world, the flesh and the spirits of darkness! They are worthy of such an illustrious mother, and daily win new laurels to grace her brow. The work of Archbishop Elder, and of the devoted clergymen whom his wisdom has placed to guide her destinies, has been signally blessed. Daily they are adding to the glories of the past the brightest hope of a glorious future. Heaven will bless their efforts and the efforts of all who assist in making Mount St. Mary's what it has always been—the home of peace, of learning and of piety.

And now we cannot close this work more fittingly than with the old College Hymn of Father Barry, to ask the blessing of Mary, Regina Cleri, Queen of the Clergy, upon the students of old Mount St. Mary's, that they may be like their predecessors, an honor to the Church, a consolation to the faithful, zealous and edifying husbandmen in the vineyard of the Lord:

Queen of our Mountain home,
Queen throned in joy above!
Come to our hearts, O Mary! come,
Be Queen of all their love!

Oh, by the Sacred Hill,
By hallowed Calvary,
Come to our Mountain, come and fill
Our hearts with love for Thee.

By every Mountain fane
By every holy shrine,
Come to our Mountain, come and reign,
Over these hearts of Thine.

Queen of our Mountain home,
Queen throned in joy above!
Come to our hearts, O Mary! come,
Queen of our fondest love.

MOST REV. WILLIAM H. ELDER, D.D.,

Archbishop of Cincinnati.

THE life of the present Archbishop of Cincinnati has been one of unremitting labor. From his school-boy days in old Maryland to the present his time and energy have been given with a generous heart to the service of God and His Church. Always kind and gentle, yet never yielding a point not sanctioned by the sacred canons; never swerving one jot or tittle from the letter of the law; he has been in all things a model student, priest and prelate.

Born in Baltimore, Maryland, March 22, 1819, he received his early education in a Catholic private school of the same city, and entered Mt. St. Mary's, Emmitsburg, in his twelfth year.

After a thorough course of six years he was graduated in June, 1837, and entered the Seminary for the Fall term. In 1842, he left the "old Mountain" for the Propaganda, Rome. He was ordained Priest on Passion Sunday, 1846, and, returning to his native diocese, was appointed professor of Dogmatic Theology in Mt. St. Mary's. He also assumed at the same time the onerous position of Director of the Seminary.

In 1855, the See of Natchez became vacant by the death of Rt. Rev. J. O. Van De Velde, D.D., and Dr. Elder was chosen to succeed him. There was nothing to commend the diocese of Natchez to the worldly-minded. This diocese embraced the entire State of Mississippi, the people were few, poor and scattered.

Bishop Elder was consecrated at Baltimore by Archbishop Kenrick, on the 3rd of May, 1857, and immediately departed for Natchez, where he arrived on the eve of Pentecost.

Not very long after the Bishop's arrival in Mississippi the war for the Union broke out. Some pastors left for the field of battle, and some congregations were scattered, and the rattle of the drum mingled



VI

CHARLES WILLIAM HILLIARD, D.D.,

Archbishop of Baltimore.

Charles William Hilliard, Archbishop of Baltimore, has been elevated to the highest position from his school-boy days in Mt. St. Mary's. His intellect, his courage and energy have been given undividedly to the service of God and His Church. Always kind, always cheerful, he has spent his life sanctified by the sacred character of his work. He has been true from the letter of the law; he has been true to the spirit of the law; he has been true to the spirit of the law, and he has been true to the spirit of the law.

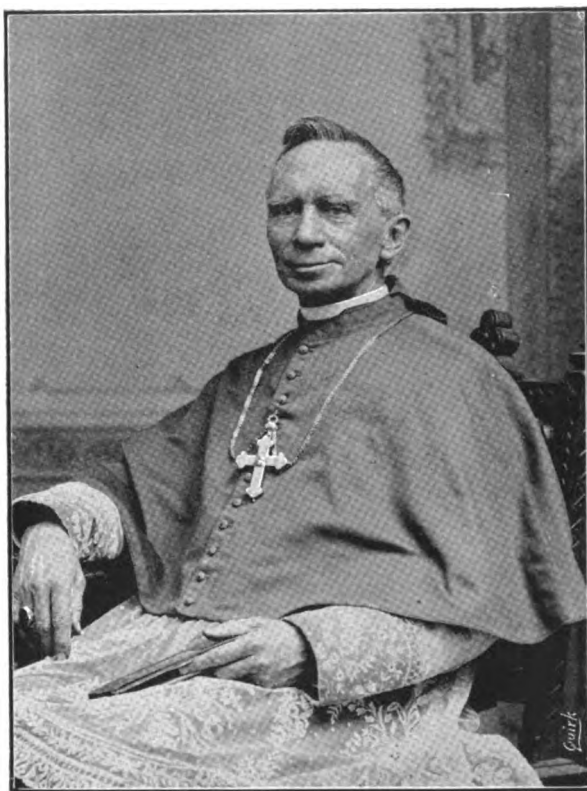
He was born in Maryland, March 22, 1819, he received his education in a Catholic private school of the same city, and in 1838, at Mt. St. Mary's, Emmitsburg, in his twelfth year.

After a thorough course of six years he was graduated in June, 1838, and received the Secretary for the Fall term. In 1841, he was appointed Secretary for the Propaganda, Rome. He was ordained a priest on Sunday, 1841, and, returning to his native diocese, was appointed professor of Dogmatic Theology in Mt. St. Mary's. He was also at the same time the over his position of Director of the Seminary.

In 1855, the See of Natchez became vacant by the death of Rt. Rev. J. O. Van De Velde, D.D., and Dr. Ellet was chosen to succeed him. There was nothing to commend the diocese of Natchez to the attention of the Archbishop. This diocese embraced the entire State of Mississippi, the population were few, poor and scattered.

The episcopal see was consecrated in Baltimore by Archbishop Kenrick, on the 1st of May, 1857, and immediately departed for Natchez, where he arrived on the eve of Pentecost.

Not very long after the Bishop's arrival in Mississippi the war broke out. Union broke out, some pastors left for the field of battle, and some congregations were scattered, and the rattle of the drum rangled.



MOST REV. WILLIAM H. ELDER, D.D.

with the call of the church bells. New duties now arose, and with them new responsibilities, and the indefatigable Bishop, at the head of his noble priests and Sisters, did all in his power to alleviate the horrors of war. Day and night found them, the personification of the religion, whose foundation is charity, beside the couch of the bleeding, dying soldier, in the fatal swamps, the splintered forest or the open field, everywhere that good was to be done, wounds to heal, or spiritual consolation to be poured into the souls about to appear before the God of Battles.

Bishop Elder was thus employed in administering to the afflicted when the Union troops occupied a great part of Mississippi, in 1863.

During the siege of Vicksburg the Sisters of Mercy were compelled to close their schools, and, together with Father Leray, the pastor of Vicksburg, afterwards Archbishop of New Orleans, went to attend to the sick and wounded in the hospitals and on the field of battle. It is worthy of record that while these Sisters were nursing the soldiers, and often moving from one military hospital to another, yet owing to Father Leray's faithful devotion, they were almost always able to hear Mass and strengthen themselves with Holy Communion as usual; and every week he gave them a spiritual conference. The zeal of their director, Father Leray, the daily presence of sorrow and death, and the hourly opportunity to do good, all united in procuring for the good Sisters an abundance of divine grace.

When the siege of Vicksburg was ended, Bishop Elder desired to get the Sisters back in charge of the school. The officers, however, had occupied both school and dwelling-house, and it was impossible to remove them without an order from the Post Commander. The Bishop at once called on General Grant, but, upon his arrival, he found the guards on duty and was refused admission. Not having a formal permit, he took from his breast-pocket a memorandum book, and, tearing a page from it, hastily wrote in lead-pencil his request for an interview, with an apology for the informality of the paper. The orderly took the note to General Grant, and immediately returned with a request for the Bishop to follow him. The reason of the visit was explained in a few words, and General Grant, without a moment's hesitation, said:

"Yes; the Sisters may have the house whenever they want it."

"May they have it now, General?" said Bishop Elder.

"For that you must see General McPherson, Commander of the Post. You can tell him that, if he is willing, I have no objections."

The Bishop then set before the General the case of Father Heuze, the priest then attending to Vicksburg, who, though able to find sufficient food for himself, was often at a loss to provide for his horse. The animal was a necessity to the good priest, because his missionary labors extended over a large tract of country. General Grant immediately wrote out an order on the commissariat for a supply of provender.

"And now, General," said Bishop Elder, "I want to get to Natchez, and your order is necessary to obtain transportation on the packets."

General Grant gave the requested permit, and added to it an order for free transportation to Vicksburg with horse and buggy.

Another instance which illustrates the open dealing of the prominent Union generals is the following :

During the occupation of Natchez the soldiers had torn down part of the fence surrounding the Catholic grave-yard. Bishop Elder called upon Major-General Crocker, the Commander of the district, and told him of the damage done. The General promised to see about it. The next day as the Bishop was walking along the street a gentleman stopped him, and said: "I have something interesting to tell you. I was out to see General Crocker yesterday. 'General,' said I, 'you seem to be in a very bad humor.' 'Yes, I am,' he answered. 'The Catholic Bishop was out to see me to-day, and complained that my men had torn down the grave-yard fence. I went to see to the affair, and found the fence all down. I paraded the regiment quartered there at once, and told them I wouldn't command men mean enough to tear down the fence of a grave-yard. I ordered the Colonel to detail soldiers to run the saw-mill, get out lumber, and renew the fence without delay.'" And it was completed within a week.

At the first declaration of secession by the State of Mississippi, and the formation of the Confederate Government, the Bishop of Natchez, who had been reading on Sundays the well-known prayer for the civil authorities, substituted the title, Confederate States, instead of United States. But after a short time he dropped that prayer entirely, and read in its place the Litany of the Saints. The reasons for these actions will be seen in the ensuing correspondence.

General Tuttle, soon after his arrival in Natchez, summoned the

Bishop to appear before him. The object of the summons was to have him recite in church the prayer for the United States authorities. The Bishop gave the reasons why he should not be asked to do this. These will be found expressed in the remonstrance addressed to President Lincoln, which is given below. The Bishop had three interviews with the commanding General; at the last he requested the presence of two officers of the army, whose acquaintance he had made in Natchez, Major Farrish and Major Turney, both Paymasters in the United States Army. The latter was a Catholic, Major Farrish was not.

In this last interview, the Bishop stated amongst other things, that the two following Sundays—Palm Sunday and Easter—it was not usual to recite the English prayer for the authorities, because of the special character of the functions. The General said he would not require its recital for those two Sundays, but, if it was not recited on the Sunday after Easter, he would proceed against the Bishop.

Bishop Elder then had recourse to the President of the United States. He drew up the following remonstrance, and enclosed it to Rev. John Early, S.J., President of Georgetown College, requesting him to have it conveyed by a suitable channel to Mr. Lincoln:

To His Excellency, Abraham Lincoln, President of the United States:

EXCELLENT SIR:—It becomes my duty as Catholic Bishop of the Diocese of Natchez, which comprises the State of Mississippi, to claim Your Excellency's protection against an attempt of Brigadier-General James M. Tuttle, commanding at Natchez, to interfere with my ecclesiastical administration.

Pardon the length of this communication. I have condensed it as much as I could do, consistently with my obligation of giving you the information, which the importance of the case makes it necessary for you to have.

General Tuttle requires of me to read, or direct the priests under my jurisdiction to read in the public services of the Cathedral Church of Natchez, a certain prayer, which is found in some Catholic prayer-books, for the public authorities, ecclesiastical and civil. He did indeed say that he gave me no order, but only a request to read it as a favor to him. But he immediately nullified his own distinction by declaring that, if I did not comply with his request, he should regard it as a proof of disloyalty, which would be subject to punishment. He

further declared his meaning by these words: "You are free to read it or not, as you see fit, but if you do not choose, you must take the consequences." And in reply to my inquiry, whether he would not before passing a sentence against me, make a specific charge and allow me a hearing on the matter, he said that I might have a trial or I might not. I have not recited the prayer, nor directed others to recite it. I have explained to General Tuttle that said prayer is not at all a part of our regular church service, and is not found in the book, which contains our service—the Missal—that it has indeed been recited sometimes during the divine service, but only at the free choice of the priest or Bishop, and even with some stretch of his discretionary powers; since the canonical usage of the Church excludes the public recital during Mass of any prayer not contained in the Missal; and that in a great many churches of the United States—I believe in the majority of them—it never has been recited publicly.

It has also been remarked to General Tuttle by an officer of the United States Army, that this prayer would be especially incongruous at present, because it recommends to the favor of Almighty God, both the Government of the United States, and the Governor, Legislature and civil officers of this State, Mississippi, the declared enemies of the United States. The General says he wishes it to be read with all the self-contradiction "just as it is in the book." I have told him that in Natchez, during the time that I have been here (about seven years) we sometimes read it, sometimes omitted it, and sometimes read some other prayer in its place; that for a while, I read a similar prayer for the Confederate authorities, but afterwards I laid aside all these prayers of a local character, and conformed more closely to the approved usages of the Church, by adopting a prayer belonging to the authorized Liturgy, the Litany of the Saints. This change was made in November, 1862, long before the United States forces occupied Natchez, and while the Confederate military were in quiet possession of the place. And I have told General Tuttle that if the Confederate authorities had attempted to compel me at that time to resume the reciting of the prayer in their behalf, I should have resisted them as I resist now.

My resistance is based simply on the ground that our church service is a matter to be regulated exclusively by the authorities of the Church.

In the first interview General Tuttle did not ask me to read the prayer. He enquired whether it was a part of our public service, and he appeared to be satisfied with the explanations given to him. At the second interview he complained that I had not complied with his request, although in truth, he had not made one. The invitation to this second was a very summary request to call on him "as soon as possible," and, in the course of the conversation, he offered me a gross indignity, saying very deliberately and emphatically, that *he hated traitors*; he believed that there were many traitors in this community; he believed that *I was one*. I had not uttered a word nor a sentiment in that conversation, nor in the preceding one, that could provoke the utterance of this insulting term, nor to give offense even by implication. I had not even refused explicitly to comply with his demand; I had only been explaining in as pleasant language as I could the reasons why he ought not to expect it of me. Whatever indignation I felt at this gratuitous outrage, offered to a defenceless priest by a military commander, with armed guards at his door, I suppressed my feelings, except so far as to say, "General, I thank you for your compliment. That is an exceedingly harsh term you have applied to me. I request you to state the facts on which you ground your charge; the evidence that you have for them." He answered, carelessly, that "this was fact enough."

At the third and last interview I had with General Tuttle, I requested two officers of the United States Army, of my acquaintance, to accompany me, Major James A. Farrish and Major O. T. Turney, both Paymasters in this department, and the latter a Catholic. Many things were said on each side during these three conversations. If you desire the particulars, I shall give them to you as accurately as I can, from notes, which I wrote down shortly after their occurrence. The most of the points of the first two were repeated in the third, and for the correctness of my notes concerning this last, I have the attestations of the two officers just mentioned.

On all three of these occasions I was accompanied by the Vicar-General of the diocese, the Very Rev. M. F. Grignon. As these conversations took place in the public office of General Tuttle, and had relation to my public official duties, in which all Catholics are interested, they soon became publicly spoken of, and they have excited great uneasiness, not only among the members of our Cathedral congregation,

but also among the Catholics of the North, now in Natchez, both members of the army and civilians.

I remarked to General Tuttle, that such an attempt to compel a Bishop to alter the form of divine worship in his Cathedral, would necessarily give pain and alarm to the Catholics of the whole country. I might have added, that the greatest trouble would be felt by those persons who look with most confidence to the Union and the Government of the United States, as the protection of their religious liberty. I told him that the Catholic officers and soldiers of his command, and of all portions of the United States Army and Navy, would feel themselves injured in this attempt—the first that I have heard of—to dictate to a Bishop with regard to his ecclesiastical administration; and that certainly these soldiers did not deserve such an offence at his hands.

The earnest friends of the Union here have been the first ones to express the greatest solicitude about the matter, in view of the consequences which such a precedent would have in the United States, and the impression it would produce abroad; and they were the first to recommend that it be at once referred to Your Excellency. For a while I thought it would be more in order to submit it first to the Commander of this department, Major-General McPherson. But the uncertainty I am under as to where my letter could find him just now, added to the urgency of the case and its intrinsic importance, have determined me to have recourse immediately to Your Excellency.

General Tuttle told me that he was acting in this matter on his own responsibility. Accordingly, I most respectfully pray Your Excellency to give such directions as will secure us from this and all similar interference. The preceding Commanders at Natchez, General Ranson, General Crocker, General Gresham and Colonel Johnson, found no reason to molest us. They left us to attend to our spiritual ministrations in peace, and even favored us with such facilities as were in their power. And not one of them had any reason to complain of any evil consequences to their authority and respect. I have never attempted to influence the political opinions or conduct of the people under my care, and the clergy of this diocese, to the best of my knowledge, have abstained from any such attempts, or rather, I believe, they have never felt disposed to teach politics; but they have devoted themselves to rendering spiritual services to all who desired them at their hands, without distinction of politics, of section, or of color.

One among them, whom I most esteemed and loved, Rev. Basil Elia, lost his life a year ago from having volunteered, with my approval, to go to the assistance of the dying soldiers of the United States Army, opposite Vicksburg, who had no Catholic Chaplain at that time to give them those consolations of religion, which they valued vastly more than their lives. His own congregation had been dispersed by the events of the war, and when I wrote to him to come into another portion of the diocese, he asked me to allow him to go rather to those soldiers, because they had more need of his labors. After three weeks of fatigue and exposure he contracted the prevailing sickness, and died at Memphis, April 2, 1863. At this moment a priest of our Cathedral is lying sick for three weeks in consequence of incessant labor among the soldiers and others connected with the United States service, a large number of them being negroes, dying of the small-pox. And this present letter has been delayed many days, and I am now compelled to send it without as careful a revision as I should like to give it, because I have been personally attending to some of his labors in his place.

We have not received any temporal remuneration, nor applied for any, but the least one can expect is your protection. This is not merely a question concerning personal annoyance to ourselves. It is one that involves the religious liberties of the thousands of Catholic soldiers, and the millions of Catholics, not soldiers, who are subject to the laws and Government of the United States. For all as well as for myself I ask protection, and, in calling on Your Excellency, I am sure I shall not ask in vain.

I have the honor to remain with profound respect,

Your Excellency's Most Humble Servant,

WILLIAM HENRY ELDER,

Bishop of Natchez.

NATCHEZ, MISSISSIPPI, April 7, 1864.

Father Early placed the remonstrance in the hands of Honorable Francis Kernan, of Syracuse, N. Y., then in the House of Representatives, afterwards United States Senator. The result is shown from the following reply :

HOUSE OF REPRESENTATIVES,

WASHINGTON, April 27, 1864.

Right Reverend Sir:

Father Early entrusted me with your memorial to the President, touching military interference with your ecclesiastical authority. This morning I called on the Secretary of War, Mr. Stanton, and laid the case before him. It is but justice to him to say that he received it in a most liberal spirit; and promptly told me he would cause the necessary instructions to be communicated to General Tuttle this day to remedy the interference. I trust you will have no further trouble.

Pardon me for adding that I hope you will say nothing which indicates any triumph over the military Commander. This would only cause him to seek occasion to annoy you, while it would embarrass the Secretary, who desires in a quiet way to relieve you from improper interference.

Yours Respectfully,

FRANCIS KERNAN.

P. S.—Being a Catholic must be my excuse for the apparent freedom of the above suggestion.

It is needless to say that the Bishop carefully abstained both in public acts and in private conversation from expressing any offensive exultation. He felt that it would be undignified; and, moreover, he was sincerely thankful to Secretary Stanton for the protection thus extended to religious freedom.

He did, however, in his letter of thanks to Mr. Kernan, express his belief that the United States authorities should, in some way, least objectionable to General Tuttle, make known their ruling, so as to hinder other commanders in Natchez, and elsewhere, from interfering unnecessarily with religious worship.

The result showed the correctness of his apprehensions. General Tuttle, indeed, ceased from further interference, but there seems to have been no official order given to him, or none was filed among his papers; and later on when he left Natchez, and Colonel Farrar was placed in command, he, finding General Tuttle's original order not cancelled, republished it and demanded its enforcement. The Bishop had an interview with him. The Colonel manifested an amicable spirit, and

expressed his regret at the difficulty, but he claimed that his duty obliged him to enforce the order. He consented, however, to suspend it for a while that the Bishop might have time to submit a written letter for his consideration.

When the letter was ready for presentation Colonel Farrar had gone away, and the Post was commanded by General Brayman. He took the letter, and, after reading it, gave his answer that "*Military orders are to be obeyed, not discussed.*" The Bishop replied respectfully representing that the order in question did not fairly come under the class of "military orders," since it was not addressed to a person in military life; it did not command a military service, nor a service required by military necessity. It was rather a "religious order," issued by a military commander.

General Brayman continued the correspondence for several days, asking information about the prayers that had been recited, etc., etc. It resulted in the following order:

HEADQUARTERS U. S. FORCES,
NATCHEZ, MISSISSIPPI, July 22, 1864.

Special Order, }	EXTRACT
No. 11. }	V.

It appears that while the country was at peace, William Henry Elder, Bishop of Natchez, caused to be read as a portion of the proper and recognized religious service of the Roman Catholic Church within his ecclesiastical jurisdiction, the usual prayer for the President of the United States, etc., whereby was signified and taught a true and loyal spirit towards the Government and authorities of the United States, and a pious desire for the prosperity and maintenance thereof.

It further appears that after the establishment of the pretended "Confederate" States of America, in violation of the Constitution and laws of the United States, and in treasonable and armed rebellion against the same, the said William Henry Elder, Bishop of Natchez, did cause to be abolished and stricken from the proper and usual service of the Roman Catholic Church within his ecclesiastical jurisdiction the prayer for the President of the United States, etc., and did substitute and cause to be read in place thereof a like prayer for the President of the pretended "Confederate" States, etc., whereby he publicly

renounced his allegiance to the Government of the United States, and declared allegiance to a power then in armed resistance against the same, and compassing its overthrow; such act being in violation of his duty as a citizen of the United States, and of evil example to those under his ecclesiastical authority; he well knowing that thereby was instigated and promoted rebellion, and armed hostility against the lawful authority of the United States.

It furthermore appears, that on the 18th of June, ultimo, a special order (No. 31) was issued by the officer then commanding the United States forces at Natchez, requiring that the prayer for the President of the United States, etc., should be restored and appropriately read as a part of the divine service, (as had been the custom, aforetime, in the Roman Catholic Church, at Natchez).

The said William Henry Elder, Bishop of Natchez, being still in rebellion against the United States and ill-disposed towards the Government thereof; not having repented of nor retracted his treasonable conduct and teachings as aforesaid, but on the contrary repudiating and denying the authority of the Government and its officers in that behalf, and having for a long time, though frequently warned, contumaciously refused, and still utterly refusing obedience to said order, thus encouraging the people under his authority in treasonable practices and impairing the force of discipline; it is, therefore, ordered:

First.—That the said William Henry Elder, Bishop of Natchez, be expelled from the lines of the Army of the United States, not to return without permission, under pain of imprisonment during the continuance of the rebellion.

Second.—That the Provost Marshal close and hold military possession of St. Mary's Cathedral, situated in the city of Natchez, and all other houses or places of worship within this command and under the ecclesiastical jurisdiction of said Bishop William H. Elder, in which the prayer for the President of the United States has heretofore been, but is not now read.

Inasmuch, however, as the said Bishop William H. Elder, has requested in a respectful manner that any action under the said Order No. 31, be suspended "until communication can be had with the authorities at Washington," it is further ordered

That action under said Order No. 31, and the paragraphs "First" and "Second" of this Order be accordingly suspended until further

orders; and that in the meantime the Provost Marshal of Natchez, cause the said William H. Elder, Bishop of Natchez, to report in person, within twenty-four hours after receiving a copy of this Order, to the officer commanding the United States forces at Vidalia, and remain within his military lines under penalty of the immediate execution of the beforenamed orders.

The Provost Marshals at Natchez and Vidalia, respectively, will see to the strict observance of this Order.

By order of

BRIG.-GEN'L M. BRAYMAN,
J. H. ODLIN, *Cap't and Asst. Adj.-Gen'l.*

Bishop Elder accordingly reported to Captain Hiatt, at Vidalia, on the 26th of July, and at once prepared the following for the Secretary of War:

To the Hon. Edwin M. Stanton:

SIR: Enclosed you have a copy of a Special Order, No. 11, July 22nd, which explains itself.

It was notified to me on July 25th, and, accordingly, I am now in Vidalia, Louisiana. I can have no written communication without permission of the Commander.

Last week I had the honor of transmitting to you copies of the correspondence which had then passed between the Commander and myself.

This new order of July 22nd gives a new aspect to the difficulty. The first published order of June 18th (printed June 28th), required all pastors, without regard to their foregoing conduct, "to pronounce a prayer appropriate to the times, and expressive of a proper spirit," etc. It was against that order that I remonstrated in my former communications. I trust they produced some effect—since the present order does not reassert that right with regard to all clergymen, but is based upon a charge against me, individually—that I made myself some time ago an instigator and promoter of rebellion and armed hostility; and that I am now still in rebellion, and ill-disposed towards the Government of the United States.

I had requested the Commander, in case he should entertain any charges against me, individually, to let me know them specifically,

and to give me an opportunity of being heard. I am sorry that he overlooked my request. I am compelled now to intrude again upon your time, by a new statement concerning these new points.

The material facts enumerated in this Order are not new. They were all known to you last Spring. I stated them to you, myself, with entire candor in the communication presented to you on or about April 27th, by the Hon. F. Kernan, M.C., from New York. So far were they from making a bad impression concerning me on your mind, that you promptly assured that gentleman you would protect me against further interference.

These are about the same facts on which General Brayman bases this sentence against me and against the Church. The difference arises from his attributing to me different motives.

A man's own word for his interior motives will be valued by each one according to his own judgment of the man's position and character, but it may be corroborated by external facts.

As for my own word, I state distinctly and with a full sense of my sacred office, and of my responsibility to God, that in altering the prayer after the passage of the Ordinance of Secession, my motive was not to instigate nor promote hostilities, nor the overthrow of any government, violently nor peaceably, nor to influence any one's conduct nor sentiments with regard to the movement then going on.

I simply acquiesced in a state of things which whether agreeable or disagreeable to me, I could not deny to exist. As far as I saw, the whole community in which I lived agreed to the Ordinance, whether wisely or unwisely. There seemed to be a universal acceptance of it, even by those who had before opposed it. All the public authorities then in the exercise of their powers, to the best of my knowledge, had either embraced it with zeal, or regarded themselves as constrained to yield to it. Had any individual attempted to oppose resistance there were no troops to assist him, no Court, no United States Marshal to protect him.

My rule has always been not to teach my flock their politics; but to take them as I found them in that respect, and to teach them only their religion. If incidentally I made any allusion to political affairs, it was such as I believed would not give pain to my congregation. On this occasion I simply followed the same rule, and altered the prayer, which in its old form would have excited, not religious devotion, but political animosity.

I might have introduced a totally different prayer, which would have avoided mention of any government in particular. It is hard for a man to say with certainty what he would have done; but judging from the sentiments which I remember feeling at that time, I sincerely believe I would have done this, if it had occurred to my mind. It is exactly what I did do afterwards and what I am doing now. I dropped all local prayers, so as not to give offence to the absent any more than to the present; and adopted a prayer used over the whole Catholic world, the Litany of the Saints, which contains supplications for all Christian rulers, all Christian people and for all our benefactors. I made this change while the Confederate military were in undisputed possession of Natchez.

So much for my own word. As for external facts, if I had been an instigator of the movement of secession, I would have declared myself in favor of it, and would have used my influence to bring it about. An instigator will labor particularly before a measure is adopted, so as to aid in determining its adoption. Or, if he begins his instigation later, he will at least after its adoption be warm in his congratulations. He would certainly not be satisfied with making the least possible change in a form of prayer. He would certainly in his sermons, and in his private conversations stimulate the people to follow up the work which he was promoting.

Now, whether I ever did these things; whether I ever tried to influence my flock in favor of secession or of war, is a question of fact. I have denied it. If I have been a promoter of hostilities among my flock, the witnesses must be numerous. If I have not been such, simple justice, the justice of war as well as of peace, requires that I be acquitted of the charge.

So much for the past. For the present I deny that I am in rebellion against any government, whatsoever. I am not doing any act, nor teaching any doctrine hostile to any government. Nor am I refusing to do anything which a civil or military government has a right to demand of me. I have shown that the directing of the worship which I offer to God, is not within the competency of any secular authority, neither in peace nor war.

My demonstration of this simple truth has not been called in question. The only answer has been that of the strong man against the weak one. "Military orders must be obeyed not discussed"—an

answer which could be given in Mobile as well as in Natchez, the same answer which was given by the Roman Emperor to the Theban Legion of Christians, when they refused to join in a worship which he had ordered, and suffered themselves to be put to death, rather than to obey against their conscience.

I am not then in rebellion against any government. With regard to the United States Government, in particular, I have already expressed my cheerful submission to it in all things lawful, according to my condition, so far as I live under it and enjoy its protection. If I am charged with doing anything inconsistent with this profession, let the charge be fairly investigated.

As for my being *ill-disposed* toward the Government, the expression is very indefinite. A fair-minded man may see reasons for censuring the government which he best loves; and he may see reasons for admiring the government which he most dislikes. In each case he is partly ill-disposed and partly well-disposed. For my part, I do not know of any human government in which I do not approve of some things and disapprove of others. But, if by the word *ill-disposed*, it is meant that I am doing anything, or seeking to do anything, for the overthrow or disruption of the United States Government, on my conscience I deny the assertion and demand the proof.

Nor can I understand how such a charge could be made, after what I have said of my conduct and that of the priests of the diocese towards the soldiers of the United States Army. If a man's services are any mark that he has no evil disposition, I doubt whether there are in Natchez, even among officers of all grades, three men who have labored more for the United States without pay, than we three Catholic clergymen of the Cathedral.

It may seem in bad taste for me to speak again and again of our own doings; but justice is more important than taste. Even in war some of the forms for administering justice may be laid aside, but justice itself is never to be disregarded. No military commander will avow himself unjust.

Now the Christian world will judge hereafter, when all these things become known, whether it is just and right that the army for which Rev. Basil Elia sacrificed his life sixteen months ago, should now seize and desecrate the Cathedral in which he used to officiate, and drive into exile, as a dangerous man, the Bishop who sent him, and

who, since then, often endangered his own life for its soldiers. It is strange encouragement for other priests to serve them, and strange encouragement for your soldiers to give their lives for a government which treats thus the Bishops and priests who hasten to their help when all things earthly fail them.

Taking the words of the Order of July 22nd, in connection with one of the letters which General Brayman addressed to me, July 16th, I suspect that the true ground of our difference is this: That he expects me to make my sacred ministry an active instrument for maintaining the one side or the other during the present deplorable war. This, I very respectfully, but positively decline to do. I have no appointment and no pay from the Civil Government. I enjoy its protection and in return I have given it my spiritual services—as I will continue to do if allowed—but I will *not* preach politics or war.

If I were to do so you would lose more than you would gain. For the larger number of the priests of my diocese are within the lines of the Confederate Army; and, if I were to give the example on the one side, your enemies could easily profit by it on the other. But whether loss or profit, I cannot do it.

I believe it is the practice in Christian countries to leave unmolested, even in the most bitter wars, those ministers of religion who confine themselves to their religious occupations. Each of the belligerents would, of course, be glad to have their active support, but each finds its true interest in leaving them free, and even facilitating their ministrations among both friends and enemies.

Preceding Commanders, at Natchez, treated me in this spirit. They never had cause to regret it, and the United States never lost anything, either in authority or respect, either among friends or enemies, by the fair view which they took of the position of clergymen, who avoid politics and attend to souls.

I have the honor to remain, respected, sir, with all consideration,

Your obedient servant in Christ,

†WILLIAM HENRY ELDER,

Bishop of Natchez.

VIDALIA, LOUISIANA, July 30, 1864.

This communication to the Secretary of War, was sent to Rev. John Early, S.J., of Georgetown College, to be given by him to Hon. F. Kernan. In the meantime Bishop Elder remained at Vidalia. Father Early replied as follows, on the 8th of August, 1864. His reply was sent to the Vicar-General, Father Grignon.

Very Reverend and Dear Sir:

Your letter and the enclosed reached me long after the departure of Mr. Kernan. I entrusted the matter to my esteemed friend, Colonel Hardie, and am glad to inform your Reverence that through his influence an order has been sent to Major-General Canby, commanding the department of the Mississippi to forbid his subordinate to interfere with the rights of Catholics in your diocese. The order was sent on last Saturday, by the Assistant Secretary of War.

Please present me kindly to your good Bishop, and accept for yourself the best wishes and cordial regard of

Yours most truly,

JOHN EARLY, S.J.

Very Reverend M. F. Grignon, V.G.

P. S.—You will be glad to hear that the Department has issued an order for the restoration of the Sisters' House, at Vicksburg.

Yours again,

JOHN EARLY.

Accordingly, on August 12th, after Bishop Elder had been in Vidalia for seventeen days, the following order was issued:

HEADQUARTERS U. S. FORCES,
NATCHEZ, MISSISSIPPI, August 12, 1864.

Special Order, {
No. 31. }

EXTRACT.

I. Military authority having been for the time vindicated, so much of Special Order, No. 11, as requires Rev. William Henry Elder, Bishop of Natchez, to remain within the military lines of Vidalia,

La., is suspended, and he may return to his home and duties until the pleasure of the War Department be known in his case.

And as all solemn appeals to the Supreme Being, not proceeding from honest hearts and willing minds, are necessarily offensive to him and subversive of sound morality, so much of Special Order, No. 31, June 18, 1864, as requires public prayer to be pronounced in behalf of the President of the United States and the Union, is suspended until further orders; leaving all persons conducting divine worship at liberty to manifest such measure of hostility as they may feel, against the Government and Union of these States, and their sympathy with the Rebellion, by omitting such supplication, if so minded.

By order of

BRIG.-GEN'L M. BRAYMAN.

J. H. ODLIN, *Asst. Adj-Gen'l.*

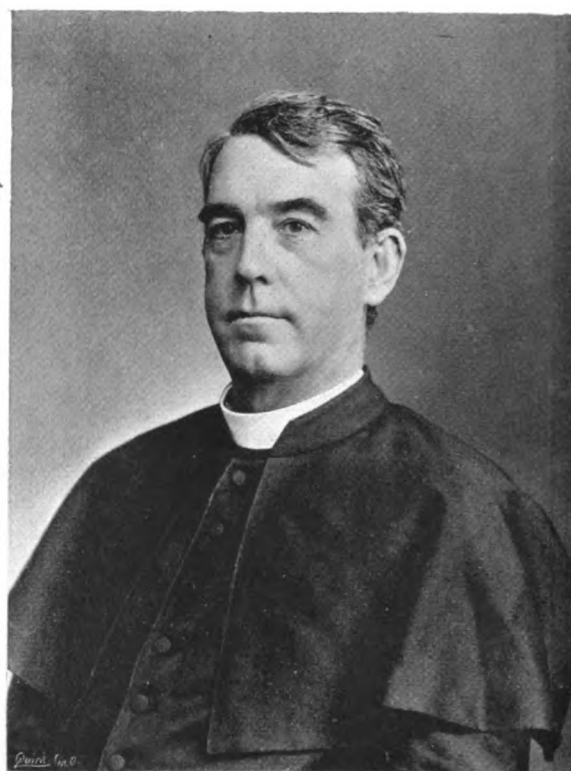
Notwithstanding the dark forebodings of General Brayman, Bishop Elder did not "manifest hostility to the government" nor "sympathy with the Rebellion," but quietly continued to do as much good as he could among the people of Mississippi. No anger or resentment remained in his heart against the men who had persecuted him.

The clouds of war finally left the horizon and the work of reconstructing the struggling diocese occupied all his time.

"In 1878 the yellow fever broke out in the State of Mississippi, and Natchez suffered to a greater extent than any of its sister cities. During this crisis Bishop Elder once more showed himself worthy of the high position he occupied. He labored day and night, and at all hours for the relief and comfort of the stricken people. He was absolutely fearless, and walked in the midst of disease with no thought of his personal comfort and safety. Tired and worn-out nature asserted itself, however, and before the close of the epidemic he was stricken down with the malady against which he had been making such a brave battle. Blessed with a strong constitution and a vigorous, wiry frame he passed through the ordeal successfully, and as soon as he was convalescent was prepared to return to the work of caring for other sufferers, but the sickness was practically at an end."

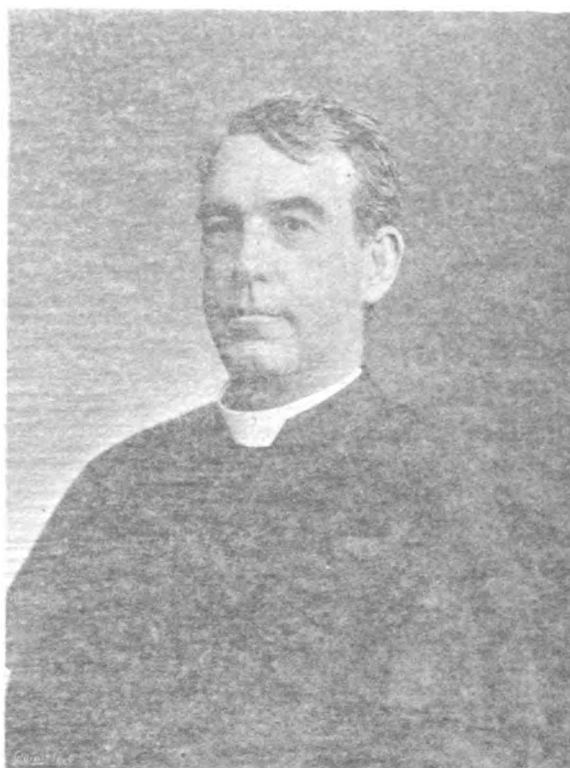
On January 30, 1880, Bishop Elder was appointed Coadjutor to the venerable Archbishop Purcell. The condition of the Archdiocese of

Cincinnati when Bishop Elder arrived has been sufficiently described elsewhere ; suffice it to say that his position was one of trouble and anxiety. From the moment he arrived in Cincinnati, the Seminary, so dear to Archbishop Purcell, became to him an object of love. The institution had been closed, owing to the financial trouble, but in 1887, through the generosity of Reuben R. Springer, it was reopened. He has also erected a Preparatory Seminary at Cedar Point, Ohio, which has met with most gratifying success ; on all sides the good seed is springing up into a luxuriant harvest, and the venerable Metropolitan, after a life of hard and self-sacrificing labor, is enjoying the peace which he has so richly merited.



RT. REV. THOMAS S. BYRNE, D.D.

The next year, 1841, he was elected to the position of
 Ohio, July 16, 1841, and he was one of the first of
 of the Indiana, and he was one of the first of the
 minds of the older ministers. He was a very good
 the visiting clergy, and he was a good teacher, and he was
 many of these revered gentlemen, but young men, and he was
 charged of the people, and he was a good teacher, and he was
 months old. His good teacher, and he was a good teacher, and he was
 possible under the circumstances, and he was a good teacher, and he was
 local schools. Every morning found him busy to serve the day
 Mass of Father Daniel Butler, a brother of the late Father
 St. Mary's, and he frequently served the Mass of Father Butler, the
 first priest ordained in the State of Ohio, and he was a good
 school and went to work, but he was a good teacher, and he was
 time an educated man, and he was a good teacher, and he was
 machinist, finally becoming a teacher, and he was a good teacher, and he was
 His industry enabled him to do a great deal of work, and he was
 and take to the people, and he was a good teacher, and he was
 the Preparatory School, and he was a good teacher, and he was
 the guidance of the heart, and he was a good teacher, and he was
 the student of the heart, and he was a good teacher, and he was
 Mary's of the Western, and he was a good teacher, and he was
 paper of this journal, and he was a good teacher, and he was
 and three others, were selected, and he was a good teacher, and he was
 theologs in the American College, and he was a good teacher, and he was
 City for three years, and he was a good teacher, and he was
 and Minor Orders, and he was a good teacher, and he was
 ing December, on the 15th he was made a
 Deacon. The Archbishop, now made a



RT. REV. THOMAS S. BYRNE, D.D.

RT. REV. THOMAS S. BYRNE, D.D.,

Fifth Bishop of Nashville.

THE subject of this sketch was born in Hamilton, Butler County, Ohio, July 19, 1842. His parents were among the first settlers of this thriving little town, and their memory is still fresh in the minds of the older inhabitants. Their home was a hospitable resort of the visiting clergy, and it was, no doubt, owing to the presence of so many of these reverend gentlemen that young Thomas Byrne became enamoured of the priestly life. His father died when he was but nine months old. His good mother strove to give him the best education possible under the circumstances, and accordingly he was sent to the local schools. Every morning found him ready to serve the daily Mass of Father Daniel Hallinan, brother of the first Rector of Mount St. Mary's, and he frequently served the Mass of Father Badin, the first priest ordained in the United States. At the age of eleven he left school and went to work, but the resolution still remained to be at some time an educated man; and it was with this purpose that he became a machinist, firmly determined to save enough to pay for his education. His industry enabled him at the age of eighteen to give up his position and take to the more congenial toil, that of the class-room. He entered the Preparatory Seminary of St. Thomas, Bardstown, Ky., where, under the guidance of the learned Father Chambige, he spent some years in the study of the classics. He finished his college course in Mount St. Mary's of the West, under Father MacLeod, being one of the last pupils of this celebrated professor. After one year of philosophy, he and three others were selected by Archbishop Purcell to finish their theology in the American College, Rome. He remained in the Eternal City for three years, and, returning in October, 1868, received Tonsure and Minor Orders from Archbishop Purcell on the 16th of the following December, on the 18th he was made Subdeacon, and on the 19th Deacon. The Archbishop now made him a member of the faculty,

with the responsible office of Procurator. He was ordained Priest in the Seminary Chapel, May 22, 1869. During the succeeding years he taught various classes, Physics, Chemistry, Mathematics, Latin, English, Geology, etc., and also attended to the duties of Chaplain to the Sisters of Charity, Mount St. Joseph's, Delhi.

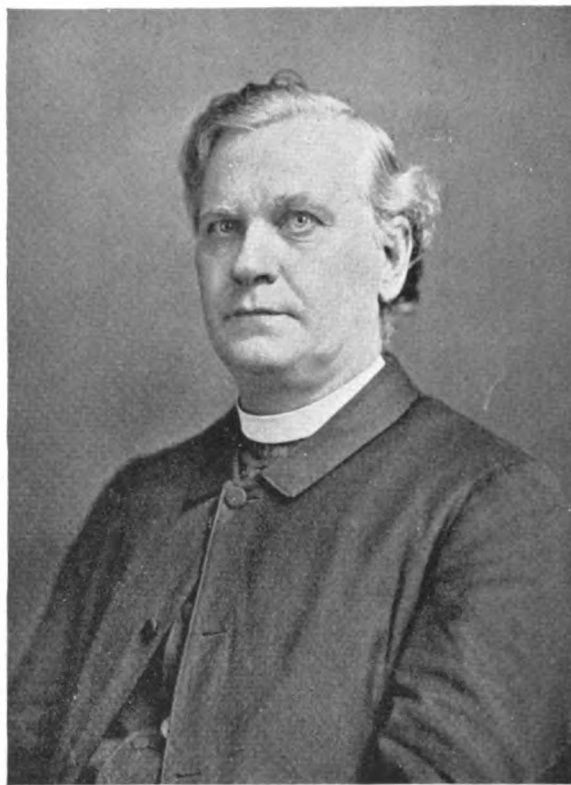
The first volume of Alzog's Universal Church History appeared in 1874. This work was the joint production of Dr. Pabisch, the previous Rector of Mt. St. Mary's, and of Father Byrne. Its translation occupied six years.

In 1877 he took charge of the little parish of St. Vincent de Paul, Sedamsville, once the charge of his old professor, Father MacLeod, which he attended from the Seminary, and, subsequently, from St. Joseph's Mother House, where he went to reside, permanently, in 1879. He remained at St. Joseph's seven years, and, during that time, superintended the building of the present Mother House, and, also, the one which was destroyed by fire in 1885. When the second building was nearing completion he was called to the rectorship of the Cathedral. When the Springer Institute, one of the finest school buildings of Cincinnati, was almost completed, he was again transferred to the important post of Rector of the Seminary, which the Archbishop reopened September 12, 1887.

The institution during the first year had an attendance of thirty. The number has continually increased each year, so that at last the diocesan authorities have been constrained to erect a new wing to accommodate all who seek admission. The average attendance for the present year has been ninety-five, while the roll informs us that during the seven years of Dr. Byrne's incumbency, Mount St. Mary's has given over one hundred priests to the Church in the United States.

On May 22, 1894, Dr. Byrne celebrated the silver jubilee of his priesthood. The day was in very truth a family gathering, simple and earnest, heartfelt and sincere, and will ever be remembered by all concerned as a day of peace and enjoyment.

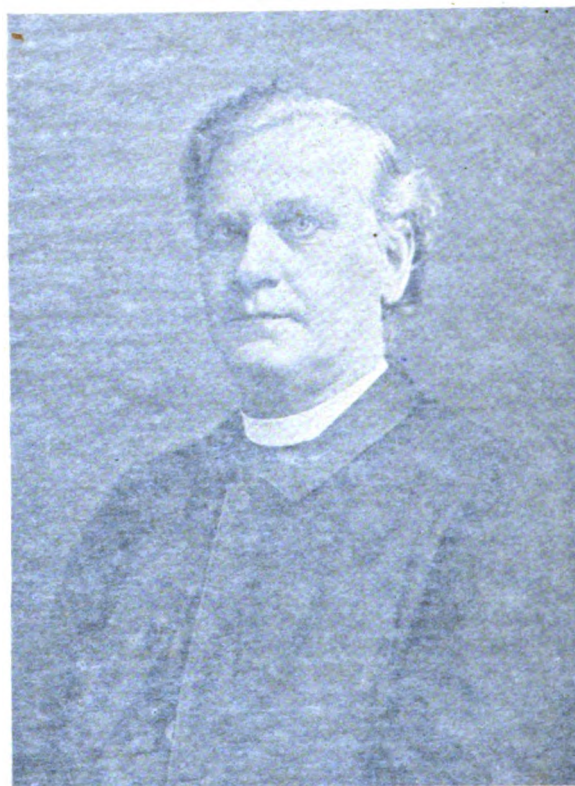
On June 7th, Dr. Byrne received from Rome the official information of his appointment to the See of Nashville. The Bulls of appointment were dated May 10, 1894.



VERY REV. JOHN B. MURRAY.

Report of Mrs. J. C. ...

[illegible]



VERY REV. JOHN B. MURRAY.

VERY REV. JOHN B. MURRAY,

Rector of Mt. St. Mary's Seminary.

VERY REV. JOHN B. MURRAY, the newly-appointed Rector of Mount St. Mary's of the West, was born near Martinsburgh, West Virginia, March 15, 1841. After a few years spent at the schools of his native city, he manifested a desire to prosecute higher studies and to devote himself to God in the sacred priesthood. His good Irish parents, who had the honor of giving their two sons to the service of the altar and a daughter to the religious cloister, were only too willing to gratify the holy desire of their son.

Accordingly at the tender age of thirteen, John Murray entered St. Thomas' Preparatory Seminary, near Bardstown, Ky., where he remained four years, laying the foundation of that solid piety and deep learning for which he is so justly esteemed. The saintly and learned Fathers Chambige and Lavialle, afterwards Bishop of Louisville, were his instructors. During the Fall term of 1858 he entered Mount St. Mary's College of the West, then conducted by the celebrated Faculty, Quinlan, Rosecrans, Barry, Pabisch, MacLeod, O'Leary and Scammon. Under these master minds he completed his classical course, graduating with high honors in June, 1860. He immediately entered the Seminary, and, under the tutelage of Bishop Rosecrans, Father Barry and Doctor Pabisch, pursued his theological studies.

Father Murray was on retreat, preparatory to his ordination to the Priesthood on the following day, when the lamentable fire of October 20, 1863, almost completely destroyed his beloved Alma Mater and razed to the ground the beautiful Chapel in which the ceremony was to have taken place. He was ordered to repair to the Cathedral, and there on October 24, 1863, he was raised to the sacred Priesthood by Archbishop Purcell.

He was first placed as assistant at St. Patrick's Church, Columbus,

then under the pastoral care of Father Edward Fitzgerald, now the able Bishop of Little Rock, where he served nearly two years. He was then appointed pastor of Circleville, but, by the death of Father Tierney, was transferred to St. Mary's Church, Chillicothe. Here he remained for seventeen years and a half, and the report of his labors is best told in the words of the pastor who succeeded him:

"I succeeded him in Chillicothe, and can speak from personal knowledge of his labors in that part of the archdiocese. During his pastorate there, the splendid Gothic church was erected, one of the finest in the archdiocese; the fine, brick pastoral residence was built, and the spacious convent secured together with the ample grounds, which, taken all in all, is one of the best church properties in the State, costing something over seventy-five thousand dollars. Nay, more, and best of all, I found a people thoroughly appreciative of the services of a good priest, and deeply regretful at his loss; a people well-trained in the duties of their holy religion; whose late pastor's name was a household word, and while lamenting his loss were resigned to the necessity which deprived them of his fatherly care."

In March, 1883, Father Murray was transferred to Urbana and placed in charge of St. Mary's Church. He labored there for six years and succeeded in completely liquidating the debt of six thousand dollars on the parochial school. On October 24, 1888, surrounded by Archbishop Elder, Bishop Kain, his kinsman, a large number of his fellow-priests, and a vast assemblage of his people, he celebrated the silver jubilee of his priesthood.

In 1889, Father Murray was appointed to succeed the lamented Father Doyle, as pastor of St. Edward's Church, Cincinnati. During his five years pastorate he has purchased the Mound Street school, repaired the parochial residence and greatly improved the church.

Father Murray was, in 1886, appointed by Archbishop Elder to the office of Dean, and is also a member of the Archbishop's Council.

Despite his well-known modesty and retiring character, Father Murray's deep learning and well disciplined mind, is appreciated at its true worth by the Archbishop and his fellow-priests, and, we dare say, no more popular candidate could have been chosen as Rector of Mount St. Mary's.

We close this short sketch with an acrostic poem, written by Father Michael Ahern, on the occasion of his silver jubilee, the wishes

of which we appropriate to the students, past and present, of "Old Mount St. Mary's":

Rare, gracious gift of God, the Priest is, who
Example is to men; with conscience pure,
Void of offense, he makes his calling sure.

Just man and faithful, fearing God and true,
One care is his, the Master's will to do;
Honors, wealth, pleasures, him all vainly lure,
Not his! he seeks but Christ's; asks no rich cure.

Behold the Priest, lo! *Alter Christus*, too.

May time his Silver Jubilee make gold,
Unearthly pæans echo earth's applause,
Repeating *Euge* when time's way is trod!
Red-lettered years, ye twenty-five! unfold
A tale of his good deeds, whom with just cause
Ye'll pledge, friends, now—The greatest gift of God!—The Priest.

ERRATA.

Page 6, lines 18 and 19, for "Kilmalloch County" read "Kilmalloch, County Cork."

Page 80, line 24, for "Seminarist," read "Seminarists."

Page 247, line 6, for "plaintiff" read "plaintive."

Page 252, line 4, for "preserved" read "reserved."

Page 281, line 12, for "Archbisop" read "Archbishop."

